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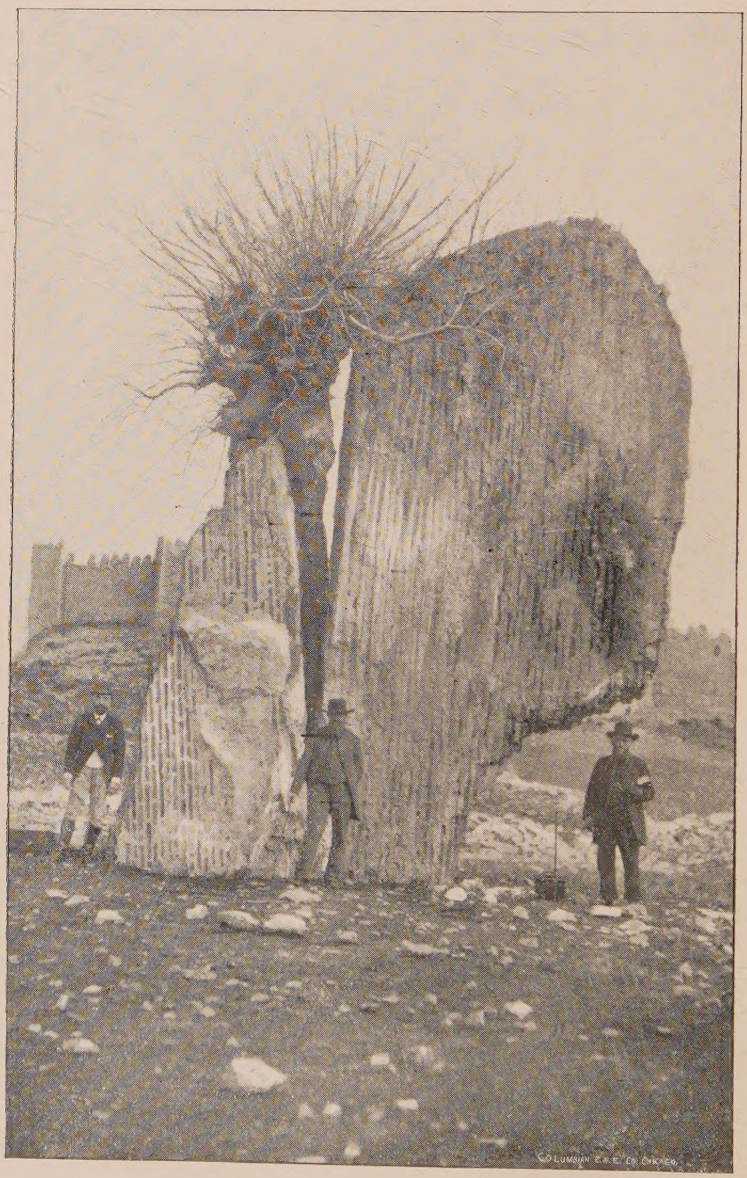

The Riven Masonry at Ephesus.

THE SEVEN CHURCHES OF ASIA:

EPHESUS, SMYRNA, PERGAMOS, THYATIRA, SARDIS, PHILADELPHIA, LAODICEA.

NOTES OF TRAVEL IN ASIA MINOR.

BY D. L. MILLER,

Author of "Europe and Bible Lands," "Wanderings in Bible Lands."

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THE AUTHOR

Hopefully and prayerfully dedicates this book to the missionary workers of the church,—to the old for what they have done to advance the cause of the blessed Master, and to the young for what they may, under God's blessing, be able to do in sending the Gospel of Jesus Christ to heathen lands and in bringing the church to a fuller recognition of the commandment, ***"Go ye therefore, and teach all nations."***

TABLE OF CONTENTS.

CHAPTER I.

From Jerusalem to Joppa.—An Interview with the Patriarch of Jerusalem.—Baptism and Washing Feet.—A Delightful Carriage Ride.—Beth-horon.—An Ancient Battle Field.—The Plain of Ajalon.—Ramleh and its Lepers.—The Fertile Plain of Sharon.—Joppa Again..... 13

CHAPTER II.

Joppa to Smyrna. Mount Carmel.—Tyre and the Fulfillment of Prophecy.—Antioch.—Paul and Barnabas.—Scanderoon.—The Aleppo Button.—Tarsus the Birthplace of Saul.—A Mediterranean Storm.—Seasickness.—Rhodes.—Coos.—The Isle which is called Patmos..... 26

CHAPTER III.

Smyrna to Ephesus.—Historical Sketch.—Temple of Diana.—Paul's Preaching at Ephesus.—Demetrius the Silversmith.—Among the Ruins of Ephesus.—The Ancient Church.—The Stadium.—The Ancient Theater..... 53

CHAPTER IV.

Smyrna.—Sailors' Rest.—Historical.—Introduction of Christianity.—Martyrdom of Polycarp.—A Brave Servant of God.—At the Burning Stake.—Persecutions of the Church.—Separation from Rome.—Earthquakes.—Plague.—Fire.—Commerce.—Life at Smyrna.—Visit to the Archbishop.—Turkish Money..... 94

CHAPTER V.

From Smyrna to Soma.—The Mail Agent.—Turkish Wagons at Soma.—High Prices.—A Kind Greek Family.—A Novel Way of Carving.—From Soma to Pergamos.—History of Ancient Pergamos.—A Splendid City.—Temple of Esculapius.—"Where Satan Dwelleth."—Gospel Preached at Pergamos.—The Faithful Martyr Antipas.—Remains of the Church of St. John.—Meditation.—Ruins of the Acropolis.—A Fine View.—Back to Soma.—Farewell to Greek Friends.. 129

CHAPTER VI.

Akhissar (White Castle).—Ancient Thyatira.—Its Location.—Historical.—Lydia the Seller of Purple.—Introduction of Christianity.—Persecution of the Christians.—Letters to the Churches of Asia from Gaul.—Horrible Tortures Endured by the Servants of God.—Martyrdom of Maturus, Attalus and Blandina.—The Modern City.—The Message of Warning..162

CHAPTER VII.

Akhissar to Sardis.—Turkish and Greek Women.—Gypsies.—The Ruins of Sardis.—Historical Sketch.—Golden Sands of Pactolus.—Crœsus and Cyrus.—The Fall of Sardis.—Introduction of Christianity.—The Message from Patmos.—The Acropolis.—A Night Scene at Sardis.—The House of Crœsus.—The Temple of Cybele.—Theater and Stadium.—The Remains of Ancient Churches.—The Present Inhabitants of Sardis.—A Degenerate Church.—The Faithful Few.....203

CHAPTER VIII.

Philadelphia, City of a Brother's Love.—A Fertile Valley.—An English Farmer.—The Unjust Kadi.—Bird's-eye View of Philadelphia.—Earthquakes.—The Cultivation of the Vine.—The Founding of the Church.—Later History.—Ruins of the Ancient Church.—The Stork.—The Streets and Houses.—Good Mortar.—Ring Doves.—A Greek Bishop.—Interview with the Bishop's Representative.—Practice of the Church.—Products of the Earth.—Mineral Springs.—What Others saw at Philadelphia.—A Greek Priest and Family.....232

CHAPTER IX.

From Smyrna to Laodicea.—City of Aidin.—Colosse.—Paul's Letter to the Colossians.—The Poppy.—Gathering Opium.—The Opium Habit.—Eski-hissar.—Ruins of Laodicea.—Historical Sketch.—A Pleasure-loving City.—Earthquakes.—Introduction of Christianity.—Did Paul Preach at Laodicea, Colosse and Hierapolis?—The Rich Church.—Its Spiritual Poverty.—Ruins of Laodicea.—Amphitheater.—Stadium and Theater.—Ruins of the Ancient Church.—Inhabited by Foxes and Jackals.—Sad Fate of the Church.....273

PREFACE.

IN 1892–93 I made a journey to Egypt and Palestine, and on the return voyage stopped at Smyrna and made the tour of the Seven Churches of Asia. It is my purpose in this little book to give a description of the journey as well as a historical sketch of the places visited, and especially of the Seven Churches of Asia. The sources of information, outside of actual observation, are somewhat limited. With the exception of Smyrna and Ephesus the places referred to are outside of the beaten line of travel and are therefore not visited by tourists. Then, too, the trip into the interior of Asia Minor is beset with difficulties, and has connected with it an element of danger. Robbers and brigands infest the mountains and the Turks are by no means friendly to Christian travelers. The trip is also quite expensive.

These disadvantages deter the ordinary tourist, and on this account but few attempt the tour of the seven churches. We were informed that but two Americans visited the churches before we made the journey. In 1879 Dr. J. W. McGarvey, of Lexington,

Kentucky, made the tour, a very brief sketch of which is given in his work, "Lands of the Bible." In 1891 John Lemley, of Albany, New York, also visited the Seven Churches of Asia, and devotes a short chapter in his book, "The Land of Sacred Story," to a description of the journey. It is to be regretted that these authors did not tell more of this very interesting part of the lands of the Bible. I acknowledge my indebtedness to both the travelers here named and also to the Encyclopædia Britannica and the Schaff-Herzog Encyclopædia for valuable information.

Elder Joseph Lahman, of Mount Morris, Illinois, accompanied me on my travels in Asia Minor, as he did in Egypt and Palestine, and he proved himself in every respect to be an excellent traveling companion.

This book is sent out with the hope that it will add to the store of knowledge concerning the Seven Churches of Asia and awaken an interest in this very interesting portion of Bible Lands. The work is a labor of love, and is a free-will offering. The income from the sale of the book is to be devoted to the missionary cause in foreign lands. It is the author's strong desire that the nations which to-day sit in darkness may see the light of the glorious Gospel of

Jesus Christ, and that on the shores of the Mediterranean, where the Gospel was first preached, primitive Christianity with all its God-given power may again be restored.

D. L. Miller.

Mt. Morris, Ill., 1894.

LIST OF ILLUSTRATIONS.

1. Riven Masonry at Ephesus,.....Frontispiece.
2. Joppa from the Sea, ... 27
3. Ruins at Ephesus, ... 51
4. Plan of Ruins of Ephesus by Mr. Wood, ... 59
5. The Temple of Diana, ... 65
6. Ancient Doorway at Ephesus, ... 69
7. Columns and Entablature, west, Temple of Diana,..... 75
8. Phædros at the Ruins of Ephesus, ... 85
9. The City of Smyrna, ...115
10. General View of Pergamos, ...141
11. Ruins of Ancient Church—Pergamos, ...155
12. Moslem Praying,.....195
13. An Ancient Theater, ...199
14. The Ruins of Sardis, ...209
15. Columns of Temple of Cybele, ...225
16. Bird's-eye View of Philadelphia, ...237
17. Ruins of the Ancient Church at Philadelphia, ...245
18. A Bishop of the Greek Church, ...253
19. A Greek Priest and Family, ...267
20. Ruins of Laodicea, ...289

CHAPTER I.

From Jerusalem to Joppa.—An Interview with the Patriarch of Jerusalem.—Baptism and Washing Feet.—A Delightful Carriage Ride.—Beth-horon.—An Ancient Battle Field.—The Plain of Ajalon.—Ramleh and its Lepers.—The Fertile Plain of Sharon.—Joppa Again.

IT was on the eighteenth day of February, 1893, that we left the city of Jerusalem on our journey to Smyrna and the Seven Churches of Asia. We had spent three weeks in and about the Holy City and were loath to go away. We had walked through the streets of Zion and had marked "well her bulwarks"* and her towers. We had seen the city in all her desolation and had felt the full force of the words of the prophet: "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies."† We had spent many delightful days in wandering over the sacred hills and mountains and through the meandering

*Ps. 48: 12.
†Lam. 1: 1, 2.

valleys which compass the City of David round about. These were days and weeks of great spiritual enjoyment and of intense interest and profit to us; and while life lasts the memory of our walks about Jerusalem shall abide with us.

Some travelers there are who feel a keen sense of disappointment when visiting Jerusalem and the land of Palestine. The desolation everywhere apparent, the poverty of the mass of the people, the filth and dirt in the streets and houses do not present an inviting appearance. But we remember that these conditions are only in the line of fulfilled prophecy. Jerusalem is made to cry out: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."* And then we recall the words of the blessed Savior when with tender pity he said, "Behold, your house is left unto you desolate."† To us there is no disappointment as we note the fulfillment of prophecy, for we see in it all abundant proof of the inspiration of God's Book. Then there comes to us a sense of enjoyment in being permitted to visit the Holy Land with all of its sacred associations. These more than offset the disappointments that come on account of the desolation of the Land.

Before giving a final farewell to Jerusalem we refer to a very pleasant interview with the Patriarch of the

*Lam. 1: 12.
†Matt. 23: 38.

Greek church in the Holy City. Our visit was arranged by our dragoman, Mr. Dimitri N. Tadros. At the appointed hour, in company with our dragoman, we went to the Patriarch's home and were met at the door by his archdeacon, Father Stephanus, and conducted into a finely-furnished audience room. The deacon spoke English with remarkable fluency. He informed us that he had spent several years in America and was well pleased with our country. After waiting a few minutes the Patriarch in his official robes came into the room and received us very kindly and with a warm-hearted cordiality. To us this was all the more surprising, for we carried no letters of introduction to him, and were simply presented as travelers especially interested in the religious practice of the Greek church. After being seated a servant came in with preserved fruit and water and each of the guests was served with a portion of the sweetmeats. After this coffee was served; and when these necessary acts of hospitality were dispensed with we were ready for the interview.

The Patriarch, who is known as "His Beatitude GERASIMUS, Patriarch of the Church of Jerusalem and of Syria," is a fine-looking, intelligent man of about fifty years. He has a pleasant face and wore the dress and cap of the Greek priest. Like all eastern people he wears a full beard. He spoke in the Greek tongue and his archdeacon acted as interpreter.

The Patriarch impressed us as being a kind-hearted man, well informed as to the church over which he

holds the bishopric. He made us feel quite at home, and very kindly inquired concerning the object of our visit to him. We told him of our interest in the practice of the early Christian church and of the efforts of our own people in a reformatory movement to reestablish apostolic and primitive Christianity. He expressed pleasure at hearing this declaration, at once said he would be very happy indeed to give us any information possible in regard to the practice of the Greek church, and kindly invited us to ask questions. We made the best use of the liberty granted, and spent an hour in asking questions bearing on the subject and receiving answers to them. The result of the interview is given in an abridged form from notes taken at the time. Many questions were asked and answered, but the following contain the substance of the interview:

1. What is the faith and practice of the Greek church as to baptism?

"We believe that Jesus Christ was baptized in the Jordan by John the Baptist by immersion. We believe the Holy Commission (Matt. 28: 19), given by Jesus Christ to his apostles and the church, teaches that those who believe are to be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost. So reads the Greek. In practice we take the adult candidate into the water, dipping him face forward three times, once into each of the three names in the Holy Trinity. In administering the ordinance of baptism, the minister uses the

following formula: 'I, the servant of God, baptize thee (pronouncing the surname of the candidate) into the name of the Father (dipping the candidate), and into the name of the Son (dipping the candidate), and into the name of the Holy Ghost (again dipping the candidate).' So Christ commanded. So the holy apostles baptized, so they handed it down to us, so we baptize."

2. Does the Greek church practice the rite of feet-washing?

"Yes. The last night Christ was with his disciples he washed his disciples' feet, and wiped them with a towel wherewith he was girded (John 13). This event occurred in the city of Jerusalem. Following the example of Jesus, we wash feet here once each year. The ceremony takes place during the Holy or Easter week. In practice twelve priests are selected and their feet are washed by the patriarch. Patriarchs and bishops may wash feet in any of the Greek churches, but the practice is not now held as a dogma or doctrine of the church. The observance of washing feet is practiced at many places among the Greeks who are desirous of following the example of Christ."

3. What view do you take of the ancient *agape* or feast of love?

"In the early centuries of the Christian church the love feast or *agape* was observed by all Christians. It was an apostolic practice, based on the example of Christ, who ate a supper with his disciples the night of his betrayal, when he instituted the eucharist. The church at first was full of love and there was more sim-

plicity among them. They then kept the feast of love. Later, as the church grew in numbers, abuses crept in, and because of abuses and excesses in the observance of the last supper or feast of love it fell into disrepute, gradually dropped out of practice, and was finally set aside by an action of a great council. But the Greek church still keeps the spirit of the *agape* alive in a symbol of love, and this is done in the salutation of the holy kiss."

4. In what way do you observe the salutation to which you have referred?

"The Greek church maintain the apostolic form of salutation, and salute one another with an holy kiss. (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14.) In binding ourselves together with the kiss of love we symbolize the feast of love. In giving the salutation, equals salute each other by clasping hands and kissing each other on the lips or cheeks; those who are inferior, by kissing the hand of the superior; as, for example, the laymembers salute the patriarch or bishop by kissing his hand. The hand is grasped and the lips pressed to the back of it. In this way the Greek church maintain the apostolic practice and form of the salutation of the holy kiss."

Other travelers who have visited and written of Jerusalem also refer to the Greek Patriarch and the practice of his church. Dr. Henry M. Field, who witnessed the ceremony of the washing of feet, says: "When it came to the feet-washing, the Patriarch, laying aside his costly vestments, girded himself with a towel, in

imitation of his Divine Master, and began to wash the feet of those who represented the apostles." The late Dr. Schaff also witnessed the feet-washing during Easter week, but passes it without comment, simply referring to it as one of the sights in which he was interested at Jerusalem.

At the close of the interview, which was exceedingly interesting, the Patriarch, when he knew that we intended to visit the Seven Churches of Asia, gave us a letter of introduction to the bishop of the church at Smyrna, which afterward proved quite helpful to us in our travels among the churches of the Apocalypse. We were also kindly invited to visit the ancient library, which is rich in old manuscripts and valuable books.

The following is a free translation of the letter of introduction given us by the Patriarch at Jerusalem. The original, which we have in our possession, was written in Greek, and was translated by Geo. Phædros, our Greek interpreter and dragoman at Smyrna:

Most holy Metropolitan of Smyrna, highly honored Exarch of Asia, much beloved brother in God, the Father of our Lord Jesus Christ, united together in his Word in our humility to Basilius:

We salute and embrace thee with an holy kiss, as our most learned and sacred brother. Our gracious brother, Daniel L. Miller, of the Brethren church of America, being engaged in ecclesiastical studies, brings with him our present letter. He has made a long journey in the East, and having visited the Holy City of Jerusalem and the Land of Promise, and seen all those places worthy of study, is now coming to Asia Minor to visit and describe her seven churches mentioned in the Revelation of John.

Having confidence in our brother, and he having a kind, brotherly feeling toward us in visiting us, and having the love of God in his heart, asked of us a letter of introduction to your holiness, to the end that he may have your assistance in obtaining information. We most earnestly request your holiness to receive him as a brother, steadfast in the faith and a lover of the true church, and render to him all possible brotherly assistance, that his labor may be made as easy as possible.

Sending to you in great love, most holy brother in the Lord, we again salute and embrace you with an holy kiss. We pray the blessing of God upon your holiness with good health and salvation.

Written in the Holy City of Jerusalem, Feb. 3d, 1893.

Your beloved brother in Christ,

GERASIMUS.

And now at last the time has come for our departure from the Holy City. We are to enjoy a carriage ride over the hills of Judea and across the plains of Ajalon and Sharon, down to the city of Joppa. The first rays of the morning sun are gilding the tops of the minarets and the Mosque of Omar on Mount Moriah as we pass out of the Joppa gate. Hurried farewells are said to friends who have come out to wish us a safe journey, we take our seats in the carriage, our Arab driver touches his horses lightly and we are driven away from Jerusalem and see it no more.

A carriage ride from Jerusalem to Joppa over the well graded, macadamized road is full of interest and pleasure. Historic associations crowd upon us as we pass along, for each of these hills and valleys has a story of its own, and all are in close touch with the Bible. Along this very road over which we are now driving came David with song and dance bringing the ark of God up to Jerusalem.

Lo, we heard of it at Ephratah:
We found it in the fields of the wood.*

Here the king had gathered all Israel together to bring the ark of God from Kirjath-jearim,† and here occurred the tragedy that cast a cloud over the joy of the occasion, for Uzza in mistaken zeal presumptuously put forth his hand to hold the ark and was stricken dead by the wayside. A thousand or more years later two men walked along this road on their way to Emmaus, talking together of the notable events which had then but recently occurred at Jerusalem; and as they communed with themselves and were sad, the risen Savior drew near and went with them and talked to them of "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people."‡

And so we might write on and on of the sacred and holy associations suggested by our ride over the hills and mountains of Judea down to Joppa by the sea, where on the morrow, the Lord willing, we shall take ship for the coasts of Asia Minor.

In the hushful quiet of the noonday hour we stop on the borders of the plain of Ajalon to feed and rest our jaded Arabian horses and to partake of the well prepared lunch for which we are indebted to the kindness of our host of the New Hotel. It is a bright, beautiful day. The air is as pleasant and as bracing as a May day at home. The hillsides, the banks and fields

* Ps. 132: 6.
† 1 Chron. 13: 5.
‡ Luke 24: 19.

are brilliant with beautiful flowers. There are clusters of daisies white and pink with the graceful cyclamen and the crimson anemone, which by common consent is called the rose of Sharon.* Looking at the mass of flowers one is not surprised that the honeybee in the olden, fruitful times of the Bible gathered rich stores of honey from these hills and valleys.

The scene is beautiful to look upon, and is peaceful and quiet enough now; but once it was the witness of a terrible battle; the clash of arms, the death cry and the shouts of victory rang out upon the air as the trained soldiers from the desert, led by Israel's greatest warrior, threw themselves with irresistible impetuosity upon the host of the five kings, and annihilated them. Yonder at Beth-horon stood Joshua, whose plan of campaign was so wisely laid that the great Napoleon, thirty centuries later, determined to follow it in his attempt to make Palestine a French dependence.

While we are enjoying our rest several carriages arrive from Joppa, taking English and American tourists to Jerusalem. They prefer the carriage road to the new railway. Only a few people of the many who visit Palestine make a tour of the country. The regular route is from Joppa to Jerusalem, either by carriage or rail; a ride from Jerusalem to the Jordan and return, which occupies two days; a few days are spent in Jerusalem; then a rush back again to Joppa, and the tour of the Holy Land is completed. In this way

*Song of Solomon 2: 1.

five or six days are spent in Palestine, the most interesting country in the world, and the traveler carries away with him only very confused ideas and notions of the country. Several years ago I met in one of the capitals of Europe a party of American tourists who had done Palestine according to the above programme. The leader of the party had much to say about the land of Canaan and declared that there was nothing there worth seeing; and he said he didn't believe the Bible story anyway. The question was asked, "Did you visit Jacob's well?" "Oh, yes," was the reply. "They point out Jacob's well somewhere at Jerusalem, but I didn't take much interest in it." The fact was the man had never seen Jacob's well, which is located near Shechem, many miles from Jerusalem, and the well and its location are as well authenticated as any place in the world. I confess that for once while listening to this man I felt ashamed of my countryman. This traveler(?) will doubtless continue to tell of his visit to the Holy Land and of Jacob's well being pointed out at Jerusalem, and thus, speaking evil of the things he understands not, will bolster up others in their unbelief.

Rested and refreshed after our noonday lunch, we called our driver who was enjoying a nap under the shade of an olive tree and, gathering a large bouquet of the beautiful flowers growing by the wayside, continued our journey toward Joppa. The road leads directly across the plain of Ajalon, where in the olden time gathered the hosts of Philistia to battle against Israel.

Yonder lies the little village known to the Arabs as *Yalo*, which marks the site of the ancient Ajalon, where the miracle of the sun standing still took place.* Crossing the plain we stop a short time at Ramleh, now an important station on the Joppa and Jerusalem Railway. Here are the lepers by the wayside, a half score or more in number, begging for alms and showing their deformities and wretchedness in such a way as to make a strong appeal to the kind-hearted and sympathetic. At this same place we met a company of lepers nine years ago, the first we had ever seen, and we have not forgotten the impression that the terrible condition of these poor unfortunates made upon us at that time. Since then we have seen hundreds of these poor suffering outcasts and have become somewhat familiar with their appearance; but even yet we can never look upon men and women suffering from the effects of this most loathsome of all diseases without an inward shudder and a feeling of intense pity for their hopeless, helpless condition.

The drive from Ramleh to Joppa is across the once beautiful and fertile plain of Sharon, now for the most part covered with the drifting sand of the sea. Isaiah refers to the luxuriant fertility and rich pastures of the plain when he says, "And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me."† The soil, where it is not covered with the drifting

* Josh. 10: 13.
† Isaiah 65: 10.

sand, yields rich and abundant crops after the rainy season, bearing abundant evidence that the ancient fertility of the plain was not overestimated by the Bible writers. Even where the sand covers the soil to a depth of two feet vines thrive and bear clusters of fine grapes. The roots of course strike down into the rich soil beneath the sand. In all parts of the plain water is found by digging to a moderate depth and numerous water wheels are scattered over the plain, to be used during the rainless season for irrigating the land.

The evening had come and the twilight was fast fading into darkness when we drove through the orchards and orange groves and finally reached the hotel upon our third visit to Joppa by the sea.

CHAPTER II.

Joppa to Smyrna.—Mount Carmel.—Tyre and the Fulfillment of Prophecy.—Antioch.—Paul and Barnabas.—Scanderoon.—The Aleppo Button.—Tarsus the Birthplace of Saul.—A Mediterranean Storm.—Seasickness.—Rhodes.—Coos.—The Isle which is called Patmos.

AFTER spending a night and a day at Joppa resting, writing up notes, strolling along the seashore, revisiting the house of Simon the Tanner and other places of interest, we went down to the new landing place and, stepping into one of the small boats, were rowed out upon the open sea by our strong-armed Arab boatman. Yonder nearly a mile away rides the Austrian Lloyd's steamer, Saturno, at anchor, rolling and pitching on the swelling waves of the rough Joppa sea. She is to be our home for eight days, and looks small enough when compared with the great transatlantic steamers, but large enough when compared with our little Arab boat. The high wind and rough sea cover our party with spray, and right glad we all are when we are at last safely embarked on the ship and are ready to sail for Smyrna. Three times have we landed and embarked at Joppa and each time the sea has been exceedingly rough, even dangerous, but the Lord was with us and we were kept in safety under his guiding hand.

Joppa from the Sea.

See page 29

And now the voice of the first officer of the ship is heard giving the word of command, the anchor is hoisted, the engines are set in motion, and we are sailing out on the "great sea." As we watch the receding shores of the land of Canaan the soft evening twilight comes down upon land and sea, shutting out from the line of vision Joppa and the coast line. Then the hills of Judea, catching the red tints of the evening glow, are lost to sight and we sail away into the darkness of night. "Shall we ever visit the Land of Palestine again?" I asked the Elder as we sat on the deck of the Saturno straining our eyes to catch a last glimpse of the vanishing hills of Canaan. "As for me," was the reply, "I shall never see the Holy Land again, but I hope before many years to gain the heavenly Canaan." And this blessed hope we shared mutually. Thank God for the hope of heaven. When life's journeys are over, its meetings and partings are ended,

"We shall meet in that blest harbor,
When our stormy voyage is o'er;
We shall meet and cast the anchor
By the fair celestial shore.

"We shall rest from all our labors
'Mid the swellings of the tide;
We shall meet and rest forever
By our blessed Savior's side.

"We shall meet, O lonely pilgrim,
When the burden we lay down;
We shall change our cross of anguish
For the bright, unfading crown."

And so we bid farewell to the earthly Canaan with bright hopes of meeting in the heavenly.

At 10 o'clock, in the midst of a driving rain storm, we cast anchor at Haifa. Several passengers disembark who will cross over the country to Nazareth and the Sea of Galilee, returning to this port in time to take the next steamer a week hence.

In the darkness we catch a glimpse of the outlines of a dark, mountain-like bluff forcing its way out into the sea. It is the western terminus of Mount Carmel, so familiar to all Bible readers. On the top of the hill, completely obscured by the darkness of the night, is the convent of the Carmelite monks. A single light gleaming in the darkness marks the spot where the prophet Elijah entered into his wonderful contest with the priests of Baal, from which he came out with such a grand and notable victory. It was a complete victory, for "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."* And then came quick retribution to the false prophets. "In one of those sudden revulsions of feeling that follow a discovery of deception, the people responded quickly to the command to 'seize the prophets of Baal, not to let one of them escape,' and they were taken down the mountain, and slain on the banks of the Kishon, which rolled red with their blood to the sea."

To the top of this dark bluff, now only to be dis-

* 1 Kings 18: 38.

cerned in dimmest outline in the darkness of the night, came the servant of the man of God seven times looking out over the sea for the first indication of the coming rain, reporting time and again, "There is nothing." Of this incident Dean Stanley thus eloquently discourses: "In the story of Elijah on Mount Carmel, there is a striking passage where the young lad attendant on the prophet ascends the highest point of the long ridge of the mountain, and whilst his master remains on the lowest level, looks out over the wide expanse of the Mediterranean Sea. It is a scene of which every step can still be identified. The boy gazes in the hope that the prophet's earnest prayer may bring down the long-desired rain. The sun had sunk into the western sea. But after sunset there followed the long white glow so common in the evenings of eastern countries. Seven times the youthful watcher went up and looked, and seven times he reported, 'There is nothing.' The sky was still clear, the sea was still calm. At last out of the far horizon there arose a little cloud, the first that for days and months had passed across the heavens. It was no larger than an outstretched hand, but it grew in the deepening shades of evening, and quickly the whole sky was overcast, and the forests of Carmel shook in the welcome sound of those mighty winds which in eastern regions precede a coming tempest. The cry of the boy from his mountain watch had hardly been uttered when the storm broke upon the plain, the rain descended, the Kishon swelled and burst over its banks,

and the nation was delivered from its sufferings." Even now as our ship tosses at the base of Carmel we have abundant evidence of the suddenness and force of these eastern rain storms. The winds roar, the clouds are rent and great floods of water come down like a deluge. How true the Bible statement: "And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel."*

Skirting the rocky base of Carmel we sail along the coast of ancient Phœnicia, famous in the olden time on account of its builders, who lent Solomon a helping hand in the construction of the temple at Jerusalem. Tyre and Sidon are both located on this coast, and we cannot pass them without recalling the wonderful fulfillment of prophecy concerning the city of Tyre.

Six hundred years before the birth of Christ the word of the Lord came to Ezekiel, and he prophesied against the ancient city of Tyre. At that time Tyrus was the great metropolis of the Levant—the great commercial city of the East. Her sails whitened every port in the Mediterranean Sea and her merchant princes grew rich in their trade with all parts of the known world. If you would know of the greatness of the city, and of her wealth, read the account written by the prophet.†

When the city was at the height of its prosperity these words were spoken against her: "Therefore thus

* 1 Kings 18: 45.
† Ezekiel 27.

saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations."*

Think for a moment what it means to destroy a great, prosperous city, the center of the commerce of nations, and thus get the full force and magnitude of the prophecy. It requires a revolution to blot out a great center of trade. In 1844 New York City was destroyed by fire; but it was speedily rebuilt and became greater and larger than ever before. In 1871 Chicago was swept away by a mighty conflagration; but she arose Phœnix-like from her ashes, and to-day the Queen City of the Lakes has a population numbering more than a million and a half of souls. These were and still are centers of the trade and commerce of a mighty nation, and it is difficult to blot out a city of that kind.

No doubt the merchants of Tyre thought the same of their great city, and laughed to scorn the words of Israel's seer. But the prophecy has been literally fulfilled. The city was destroyed and never rebuilt. More than two thousand years have passed away since Alexander the Great conquered and destroyed the city

* Ezek. 26: 3–5.

of Tyre, and in doing so he actually scraped the earth from the rocks about the ruins of the old city to form a roadway to carry on the attack against the new city built in the sea, and ancient Tyre was made "like the top of a rock." Thus the great conqueror became an instrument in the hands of God in the fulfillment of the words of the prophet. The city has never been rebuilt. Volney, in his "Ruined Cities," says: "The whole village of Tyre contains only fifty or sixty poor families who live obscurely on the produce of their little ground and a *trifling* fishery." Bruce describes Tyre as "a rock whereon fishers *dry their nets*." To-day Tyre is a considerable village; fishing is one of the principal occupations of the inhabitants, and as you walk along the shore of the sea you may see the fishermen spread their nets on the rocks to dry. How literally have the words of the prophet been fulfilled! What abundant evidence of the inspiration of the Word of God!

We have cast anchor in the harbor of Beyrut and have a magnificent view of the Mountains of Lebanon, famous in ancient times for their cedars, some of which were taken down to Jerusalem and used in the temple. Here we take on board Dr. Seaton, of Baltimore, Maryland, who traveled with us up the Nile in the early winter, and who, after having made a winter tour of Palestine, now joins our party on the way to Smyrna. We were glad to meet again, and especially since our ship's company was small,—only five passengers, the

Elder, a commercial traveler from England, an Italian gentleman, Dr. Seaton and the writer.

At seven in the evening, after spending the day at Beyrut in unlading and taking in cargo, we set sail and taking a northerly course we stop at Selucia, the modern port of what was once the third city in size and importance in the Roman Empire—Antioch.

The city was founded about three hundred years before the birth of Christ and was known as "Antioch on the Orontes" to distinguish it from fifteen other Greek towns which like itself owed their foundation to Seleucus Nicator, and their names to Antiochus his father. In ancient times the city was noted for its great wealth, its wonderful beauty and the wickedness and depravity of its pleasure-loving inhabitants. Its chief retreat of pleasure was the cypress grove of Daphne, at a distance of four miles from the city, but connected with it by a suburb called Heraclea, the road passing among beautiful villas, gardens with fountains, hot springs, medicinal wells, brooks, and, in short, if we may credit the ancient writers who speak from personal observation, every combination of salubrity and beauty. The city itself, abounding in fine buildings, seems to have been for nothing so remarkable in this direction as for its streets and porticos which were called golden, with reference to the splendor of the columns and, perhaps more literally, to the application of gold as a means of ornamentation.*

It was to the great pleasure-loving city of Antioch

* Encyclopædia Britannica, Article Antioch, page 131.

that some of the men of Cyprus and Cyrene, who had been "scattered abroad upon the persecution that arose about Stephen," came and "spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." It was to this place that the church at Jerusalem, when they had tidings of the great revival, sent Barnabas, who upon seeing the importance of the work went at once in search of Saul of Tarsus. "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."* It was the church at Antioch that in obedience to the Holy Ghost sent Barnabas and Saul out upon their first great missionary journey. Agabus here prophesied the coming famine, and it was the church at Antioch that decided to give "every man according to his ability" for the relief of the poor brethren dwelling in Judea, and they sent their offering to the elders by the hands of Barnabas and Saul.† It was to Antioch that the Judaizing teachers came and disturbed the peace of the brethren, on account of which the first great council of the Christian church was held at Jerusalem; to which Paul and Barnabas were sent as delegates to represent the local church at Antioch.

The church planted by the apostles continued to in-

* Acts 11: 19–26.

† Acts 11: 28, 30.

crease in numbers and in importance until Antioch was considered to be the capital of Christendom. Ignatius, the sainted bishop of the church, was carried a prisoner to Rome under Trajan and thrown to the wild beasts in the Coliseum, and Chrysostom, the silver-tongued Christian orator, lived at Antioch. He reckons the population of the city during the time of Theodosius at two hundred thousand, of which number fully one-half were orthodox Christians. Between the years A. D. 252 and A. D. 350 ten of the general councils or conferences of the church were held in the city of Antioch. The fact that so many of the great church councils were held here attests the importance of the city to the primitive church.

Antioch was frequently visited by destructive earthquakes and was several times laid in waste and many lives were lost. In A. D. 115 it was overthrown by a severe earthquake which shook Mount Cassius to its foundations and completely changed the course of the Orontes. But by far the greatest calamity befell the city in the year 526. It was crowded to overflowing with great masses of people who were attending a great assembly. The earthquake came without warning; the city was completely destroyed, and it was estimated that as many as two hundred and fifty thousand people lost their lives. From this calamity the city never fully recovered, never regained its former greatness. It fell into the hands of the Mohammedans at the beginning of the eighth century; since then, with the exception of a brief period when it was held

by the Crusaders, it has been under the rule of the Sultan.

As in the case of many other Greek cities in Asia, once famous for their beauty and wealth, the site of ancient Antioch is now studded with squalid hovels of mud and straw. The people live by the produce of the mulberry trees and by growing tobacco, which is said to be noted for its fine quality. It still retains its ancient name (Antioch), *Antakie*, and is sometimes, as was the case in 1822, reminded of its ancient calamities arising from earthquakes. It has a population of some six thousand souls.* Its mud huts and poverty-stricken inhabitants are in striking contrast with the magnificence and wealth of the ancient city. Antioch, once second only to Rome and Alexandria in glory, is to-day a collection of miserable mud hovels. Such are the vicissitudes of this world. And it only illustrates the force of the words of Paul, who lived and labored at Antioch so many centuries ago: "For here we have no continuing city, but we seek one to come."†

A map of the Mediterranean will show that our course from Joppa to Antioch has been almost due north. Seventeen miles farther north we sail and stop for a day at Scanderoon or Alexandretta, where there is an excellent harbor, the only safe, land-locked anchorage on the Syrian coast. It is the dividing line between Syria and Asia Minor and was at one time a

* Encyclopædia Britannica, Article Antioch.

† Heb. 13: 14.

place of considerable commercial importance, and its importance may again be revived should the long talked of Euphrates railroad be built. The commercial traveler and Italian go ashore and report a low, marshy place in which fever and ague lurk on every hand.

Not far away from Scanderoon is the city of Aleppo, the first halting place of the caravans from the coast to the valleys of the Tigris and Euphrates and Bagdad. Here, as well as in many parts of Mesopotamia, the inhabitants as well as travelers are afflicted with a peculiar disease called the Aleppo button. It is a swelling attended with extreme soreness, which comes upon the face or hands, or sometimes upon the feet, and breaks into a boil. It lasts for six months or a year and is very painful. Except in the case of children, or when aggravated by attempts at treatment, it leaves hardly a scar, but while it lasts it is an annoying disfigurement. Any attempt to drive it away makes the evil worse, and nothing can be done beyond keeping the place untouched and waiting till it heals. Children suffer more severely than grown-up people, for it is difficult to keep them patient under irritation for so long a time; and the consequence is that nearly all the inhabitants of Aleppo have a deep button-shaped scar on the face. The cause of the disease is unknown, and no care seems able to elude it, neither is there any known remedy. Some ascribe it to the water of a certain stream at Aleppo; but Mosul, Bagdad, and indeed all the towns of upper Mesopotamia, are

subject to it, under different names and slightly different forms. "At Bagdad it is called the date mark." There are many unpleasant stories told of travelers being attacked by the disease years after they had forgotten their danger.*

At midnight we loosed from Alexandretta and took our course along the coasts of ancient Cilicia and at 8 o'clock in the morning we cast anchor in the harbor of Mycenæ, an ancient Greek town of considerable note. Its chief interest to us lies in the fact that it is the port of the city of Tarsus, where the apostle Paul was born.

Mycenæ is located in a broad, fertile plain which stretches from Tarsus on the east westward as far as the eye can reach, and from the shore of the sea to the base of the Taurus mountain range. From the sea at this point a magnificent view is had of these lofty, snow-covered mountains. The city, once of considerable commercial importance, has lost much of its oriental grandeur, but is beautiful to look upon. Through nearly all its streets flow clear, cool, sparkling streams of water, reminding very forcibly of the city of Damascus. Outside of the business portion of the town the houses are located in the midst of lemon, orange, pomegranate and mulberry groves. Everywhere streams of refreshing water irrigate the soil and cool the atmosphere. The singing of birds amid the abundant and luxuriant foliage, with the fragrance of the orange blossoms and the golden fruit hanging in great profu-

* "The Bedouins of the Euphrates."

sion on the trees, makes a delightful picture. Mycenæ must have been in its prosperity a rarely beautiful place.*

It was from the port at Mycenæ that Paul sailed when he went down to Jerusalem, and here he landed when he came to visit the city of his birth. Hither came Barnabas on his way to Tarsus to seek Saul in order to get him to assist in carrying on the great revival at Antioch. Because of its associations the place owes its chief interest to Bible students.

Yonder across the rich plain nine miles away, now covered with wheat fields, is the place of which Paul said: "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."† When Paul spoke in this way of his birthplace he only said what in every respect was true. And it only adds additional evidence to the truth of the Bible to find the conditions here agreeing so exactly with the apostle's statements.

The ancient city of Tarsus, situated on the fertile plain of Cilicia four miles in a straight line from the sea coast, lay on both sides of the river Cydnus, whose cool, swift waters, fed by the snows of Taurus, were the pride of the city. Here it was that Alexander the Great nearly lost his life and ended his victorious career by bathing in the cold water of the river when overheated, and it was here that Cleopatra, the pleasure-loving queen of Egypt, "paid her celebrated visit to Antonius in all the pomp and pageantry of oriental

* "Land of Sacred Story," page 387.

† Acts 21: 39.

luxury, herself attired like Venus, and her attendants like cupids, in a galley covered with gold, whose sails were of purple, the oars of silver, and cordage of silk.

Four hundred years before the birth of Christ Tarsus was already a great and flourishing city and became the capital and the seat of the king of Cilicia. Later it became a noted seat of learning, and here flourished some of the famous Greek schools of philosophy. The Platonic, the Stoic and the Epicurean* philosophers taught the people, and here it was that the young man destined in God's own good time to become the great apostle of the Christian religion came in contact with and learned to know something of these vain philosophies, and was thus prepared to meet and refute them. It was against these teachers that the apostle warned the Colossians in these words: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."†

Tarsus cast its lot with the Roman emperor in the civil wars, and in return he conferred upon it the dignity of Metropolis, made it a free city, and exempted it from paying tribute. Under these conditions it became rich and prosperous, and it was in no sense of the word a "mean city"; for in Paul's time its population exceeded a hundred thousand souls. It was to the freedom of the city and to his own free birth that Paul referred when he said to the chief captain at Jerusalem, "But I was free born."‡

* Acts 17: 18.
† Col. 2: 8.
‡ Acts 22: 28.

The conditions given the city by the Roman emperor were so favorable that the inhabitants grew rich, and with the increase of wealth came, as a natural result, vanity, pleasure-seeking, luxurious living, effeminacy, vice and corruption. Their sensuality in the golden days of affluence led them to regard life as having been given only that every appetite and desire might be gratified. The legend which is said to have been on a statue of Sardanapalus in a neighboring city, "Let us eat and drink, for to-morrow we die,"* and which is quoted by Paul, was no doubt the motto of the pleasure-loving city of Tarsus. Its decadence dates from the period of its greatest wealth. It was laid waste in the seventh century by the Moslems, and is now under the control of the Turkish government. What was once a noted city of Asia Minor is to-day a small town with a Turkish population of seven thousand, without other interest to us than that it was the birthplace and home of Paul the apostle.

From Tarsus our course lay by the island of Rhodes. As we sailed away from Mycenæ at 8 in the evening the wind was blowing a stiff breeze. At midnight a heavy storm set in and the wind increased to a gale. We now had an actual experience of what the Mediterranean can do in a storm. The Saturno, although a staunch boat, was very small, and tossed and pitched in a way that was anything but comfortable. At 3 in the morning the engines were suddenly stopped and reversed at full speed. Getting out of my bunk and

* 1 Cor. 15: 32.

going on deck to find out what the trouble was I found we were in the midst of a driving wind and rain storm. The dim outline of the rocky coast and the roar of the breakers showed how near we had come to shipwreck. The officers on deck had caught sight of the rocks just in time to reverse the engines and save the ship. We learned during the night more fully than ever before the meaning of the words of Luke, "and they wished for day." We had a narrow escape and felt to thank God for his care over us.

Daylight came at last and it brought an increase of the fury of the storm. The wind blew with the force and velocity of a hurricane. The Elder, the commercial traveler and the Italian spent the day in their bunks, having succumbed very early to the dreaded seasickness. Dr. Seaton, who boasted of being a good seaman and declared that he did not know what seasickness was, found out before the day was half gone. As for me, I had crossed the boisterous Atlantic five times, had sailed on the Pacific Ocean, had steamed the length of the Baltic and North seas and had been tossed on the choppy waters of the English Channel in the great storm of 1891 and had not made an intimate acquaintance with the malady of the sea. But my turn came now. It is said that every experience in life adds to our store of real knowledge. And this is true. I learned to know more about the misery connected with seasickness in half a day on the Mediterranean than years of theory had taught me. At noon the table was deserted. The Doctor wasn't hungry

and the rest of us had lost all desire for food. The storm continued throughout the day and only abated the next morning at 11 o'clock, when we cast anchor in the land-locked harbor of Rhodes. Then the Elder and his fellows in distress came out from their bunks and we all rejoiced that we had outridden the storm and had safely reached port. During the continuance of the storm we passed by Attalia in Pamphylia, the port from which Paul and Barnabas sailed on their return to Antioch from their missionary tour through Asia Minor.* We also passed the safe harbor of "Myra, a city of Lycia," where Paul and his traveling companions on their way to Rome exchanged ships, taking from Myra a ship of Alexandria, only to be shipwrecked soon after on the island of Melita.

The city of Rhodes lies at the entrance to the Grecian Archipelago. Here at one time stood the famous Colossus, a monster statue one hundred and five feet high, and which in ancient times was accounted one of the seven wonders of the world. It was built three hundred years before the birth of Christ, at a cost of over three hundred thousand dollars, only to be thrown down a half century later by an earthquake. Rhodes, as indeed nearly all the islands in this part of the Mediterranean, is associated with the life of Paul, he having touched here on his return voyage from his third great missionary tour.

And what a wonderful missionary Paul was! Asia Minor, Greece, Italy and possibly Spain heard the

* Acts 14:25.

Gospel through the missionary labors of this intrepid soldier and fearless minister of the Gospel of Jesus Christ. From his conversion on the way to Damascus to his death at the imperial city of Rome, where he sealed his faith with his blood, his life was in the fullest and truest sense the life of a missionary. In traveling in this part of the world one is constantly either following or crossing the lines of travel taken in the frequent journeys of this great missionary of the blood-stained Cross.

To-day as we sail away from Rhodes we are following, in a reverse order, the line of travel taken by the apostle in one of his extended missionary tours. "And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara."* Soon after leaving Rhodes we sail by Symi, noted alike for its beautiful corals, fine sponges, and the expertness of its divers, who go down into the deep and bring up its hidden treasures. Then we come to the island of Coos with its city of the same name. Here Paul stopped for the night after the tender separation from the brethren at Miletus. The hills of the island are covered with vineyards and olive groves, interspersed with green fields, presenting a beautiful sight. At Coos the celebrated temple of Esculapius, the School of Physicians, was located, and here Hippocrates, termed the "Father of Medicine," was born in 460 B. C.

* Acts 21: 1.

From Coos our course lies among the beautiful isles of the Ægean Sea until finally we catch a glimpse of the isle which is called Patmos, on which God came down and gave his revelation to John, who had been cast on this lonely island of the sea to perish; but God was with him, and his presence made the place all divine.

The blue Ægean's countless waves in Sabbath sunlight smiled,
And murmuring washed the rocky shore of that lone island wild,
Where unto him "whom Jesus loved" such views sublime were given,
That e'en the land of exile shone "the very gate of heaven!"

He saw the radiant form of Him upon whose sorrowing breast
At the last supper's solemn feast his weary head found rest—
One "like unto the Son of man," all glorious to behold,
Arrayed in robes of dazzling light, and girt with purest gold.

His head and hair were white as wool; his eyes a fiery gleam,
Not tearful now, as when he trod this world of sin and shame;
His countenance was as the sun; his voice was as the sound
Of many waters murmuring deep in harmony profound.

But when before his feet as dead the loved disciple fell,
How gently deigned the Prince of life his servant's fears to quell,
And give him strength to see his face, whom highest heavens adore—
The Lord, who "liveth and was dead," and lives for evermore!

Oh! then upon his raptured gaze what floods of glory streamed!
He saw the land of love and light, the hope of the redeemed;
He stood by life's resplendent stream, whose tide in music rolled,
Throughout the holy city's length, among its streets of gold.

He heard the mighty new-made songs, to angel hosts unknown,
Go up like incense unto Him that sat upon the throne;
And the pure strains by seraphs sung in that celestial sphere,
In sweet cadence rose and fell upon his listening ear.

Within the flashing walls of heaven, with jeweled splendor bright,
He saw the countless multitudes arrayed in saintly white;
He marked them with their waving palms, in worship bending low
Before the feet of Him who smiled beneath the emerald bow.

The pearly gates, the crystal sea, the universal hymn,
The sunbright forms, the brilliant eyes, which tears may never dim;
The healing trees, the fadeless flowers, the harpings of the blest,
In splendid vision to his soul revealed the promised rest.

—*Anon.*

Patmos is one of the group of the Sporades and is about forty miles from the mainland. Its greatest length from north to south is ten miles; its greatest breadth six miles, and its circumference, owing to the winding nature of the coast, about thirty-seven. The island is bare and rocky throughout; the hills, of which the highest rises to about nine hundred and fifty feet, command a magnificent view of the islands of the sea. The woods and palm trees which once covered the hills have disappeared. Some poor olive trees and a few specimens of mulberry, the fig, the orange, the lemon, the carob, the cypress, the oak, and the pine here and there refresh by their verdure the eye wearied by the prospect of barren hills and mountains. The natives of the island are skilled seamen. On a hilltop in the southern part of the island stands the modern town of Patmos with a population of about four thousand. The town clusters at the foot of the monastery of St. John, which, crowning the hill with its towers and battlements of solid masonry, resembles a fortress rather than a monastery.*

* Encyclopædia Britannica, Article Patmos, page 408.

The chief interest in the island is the fact that here St. John was banished and here he wrote the last book of the New Testament. Jerome says that the banishment took place A. D. 95 under the Emperor Domitian and that the evangelist was released eighteen months later by the order of Nerva.

The four thousand people living on the island do not seem to fully realize that these hills and mountains once glowed in the glory of God's presence, and that from their island home came the solemn warnings and glorious promises which the revelator was ordered to send to the churches, and which have come down to us with their meaning multiplied by ten thousand providences of God. It is safe to say that much of the imagery of the revelator, given on Patmos, is unequaled and unrivaled by anything that has been brought to the conception of man. The fifth chapter of Revelation has never been equaled in dramatic power. It is as high above Shakespeare as heaven is above the earth. Many of the figures and much of the great lesson taught may be to the ages to come; but this message of God from the lonely island of Patmos is a sublime and fitting close to his book, in whatever light it may be considered.

"One sits in subdued reverence in sight of the mountains of Patmos as he remembers how the angel carried John 'away in the spirit to a great and high mountain,' where he showed him 'the bride, the Lamb's wife,' and 'that great city, the holy Jerusalem, descending out of heaven from God.' I conclude that

this scene was witnessed from that tall peak northward from where the village of Patmos is situated—at least it is the highest peak of the island. From it did the entranced apostle see the one with 'a golden reed to measure the city,' which he saw twelve thousand furlongs every way lying four square? These very mountains must have glowed like jasper and shone like pearls when the city of God stood forth with the Lord God Almighty, and the Lamb as the temple of it: for the city seen from the lofty mountain 'had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light of it.' And the gates of it shall not be shut at all; for there shall be no night there."*

While we are entertaining these reflections we have left Patmos with its sacred associations behind and are steaming away for Smyrna. When we awoke from a refreshing sleep on the Lord's Day morning, the eighth day from Joppa, we found our ship riding safely at anchor in the quiet harbor of the chief city of Asia Minor and the seat of one of the Seven Churches of Asia. At 9 o'clock in the morning Geo. Phædros, our dragoman and interpreter of nine years ago, came aboard the steamer and in a few minutes we were safely on shore. We felt to thank God that so much of our dangerous journey had been safely completed, and trusting him for all that was before us we enjoyed the day of rest, our first day in Smyrna.

* "Journeyings in the Old World," page 265.

Ruins at Ephesus.

CHAPTER III.

EPHESUS.

Smyrna to Ephesus.—Historical Sketch. — Temple of Diana.—Paul's Preaching at Ephesus.—Demetrius the Silversmith.—Among the Ruins of Ephesus.—The Ancient Church.—The Stadium.—The Ancient Theater.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2: 1–7.

UTSIDE of Palestine, there is no place in the "Lands of the Bible" so interesting to the Bible student as the ruins of the ancient city of Ephesus. Here the apostles concentrated much of their labor, and here they met with fierce opposition. Paul, Timothy, Apollos, and the beloved disciple John, all labored in word and doctrine at Ephesus. In 1884, when we visited Asia Minor, we spent a day among the ruins of Ephesus, and now we go out again

on the Smyrna and Aidin railway, a distance of forty-eight miles, to the village and railway station of Aya-salouk, distant two miles from the ruins of Ephesus.

Leaving Smyrna we pass almost around the hill on which the acropolis stands, and, following the windings of the river Meles, finally emerge into a broad valley, bounded on both sides by mountains, the highest of which is Mount Olympus. The valley is about six miles wide, and perhaps twenty-five long. We pass innumerable orchards of figs and fields of grapes, from which come the celebrated Smyrna raisins and figs. The grapes are pruned so that no trellis or stake is needed, and they bear abundant crops of fruit. All over the valleys and far up the hillsides the almond trees are in full bloom, adding color and beauty to the scene. The almond tree in bloom looks much like the peach tree, being about the same in size and the bright pink blossom very much resembling that of the peach. Here and in the valley of the river Cayster, which empties into the Mediterranean at Ephesus, is the great fig and raisin district of Asia Minor, which supplies Smyrna with one of her chief exports, making it the greatest fig market in the world. With figs and raisins and other products to transport the railway is valuable property and pays a good dividend.

Here and there over the valley, in the abundant pastures, large flocks of sheep are grazing, the shepherds watching and caring for them. Their wool is long, white and clean, and they present a striking contrast to the dirty, black-looking sheep of our western prairies at home.

The railroad passes for some distance along the old caravan route to Sardis, and to-day, as in ancient times, caravans of camels are to be seen with their Arab attendants, steadily and solemnly moving along, bearing the commerce of the inland towns to and from Smyrna. The camel of Asia Minor differs but little from those of Egypt and Syria. Wherever you see him he is the same ungainly, awkward, ugly-looking animal, bearing his burden it is true, but bearing it with grunts and growls that show that he is entering a protest against the entire business; and yet with all his ugliness, a caravan of a hundred camels, following each other single file, led and driven by Arabs dressed in oriental costumes, presents a scene that is sure to leave a deep impression on the mind of the traveler.

The journey has lost nothing of its interest because it has been repeated, and is still full of strange, new sights. While we write we have reached the little Turkish village of Ayasalouk. The train pulled up to the station, and stepping out of the cars upon the ground, for the depot is without platform, we were at once surrounded by a noisy crowd of Turks who were anxious to serve us as guides and carriers. We selected a sturdy-looking fellow who was the owner of a horse, and bargained with him to carry our photographic outfit for the day. Before our day's work was ended we found that both Turk and horse were exceedingly slow, and we spent some hours in vexatious delay, waiting for these to reach the appointed places. Finally all our arrangements were completed and we set out to revisit the ancient ruins of Ephesus.

HISTORY OF EPHESUS.

Ephesus was one among the oldest cities of Asia Minor. It was situated on the hills of Coressus and Prion, which rose out of a rich and fertile plain near the mouth of the river Cayster. The rich valley drained by this river extended into the interior nearly one hundred and fifty miles. The great temple of Artemis or Diana, which made the place famous, was located on the plain nearly a mile distant from the walls of the city. The history of the city dates far back into the dim and shadowy ages of tradition, with the story that the mythical Amazons first founded the city and were the first priestesses of the Asiatic goddess Artemis, the Diana of the Greeks. Eleven hundred years before the birth of Christ, Androclus, the son of Codrus, King of Athens, landed at Ephesus, conquered the ancient city and made of it and the surrounding country a Greek province. From this conquest dates the history of Ephesus as a city of the Greeks. Thus it will be seen that Ephesus was already an old city when the apostles first preached the Gospel of Jesus of Nazareth in its streets.

For many centuries the city was the scene of constant conflicts between Greeks and Asiatics. It was probably during a period of peace about the year 562 B. C. that the building of the first temple of Diana was begun according to plans drawn by the architect Chersiphron. When completed the temple was magnificent and at once became famous. It was rebuilt

three times, and in the year 356, on the same night on which Alexander the Great was born, it was set on fire by a man named Herostratus, who confessed his crime and said he set fire to the temple that his name might become famous.

The Ephesians set about rebuilding the temple at once, and their zeal and self-sacrifice were worthy of a better cause. The ladies of the city sold their jewelry, and neighboring cities sent in their contributions, many of the massive columns being the gift of kings. Alexander the Great, after his victories, offered to pay the entire cost of rebuilding the temple, provided his name might be inscribed as dedicator on the pediment, but his offer was refused. The temple was rapidly completed and was considered in after-times the most perfect model of Ionic architecture in existence.* Owing to its great size, its elaborate detail in finish and workmanship, its fine marble columns and splendid decorations, and the wealth of riches of the material used in its construction, it was given a place among the seven wonders of the world.

The supposed origin of the goddess Diana was given by the town clerk of Ephesus when he quieted the uproar occasioned by Demetrius and his fellow-craftsmen: "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter?"† By tradition

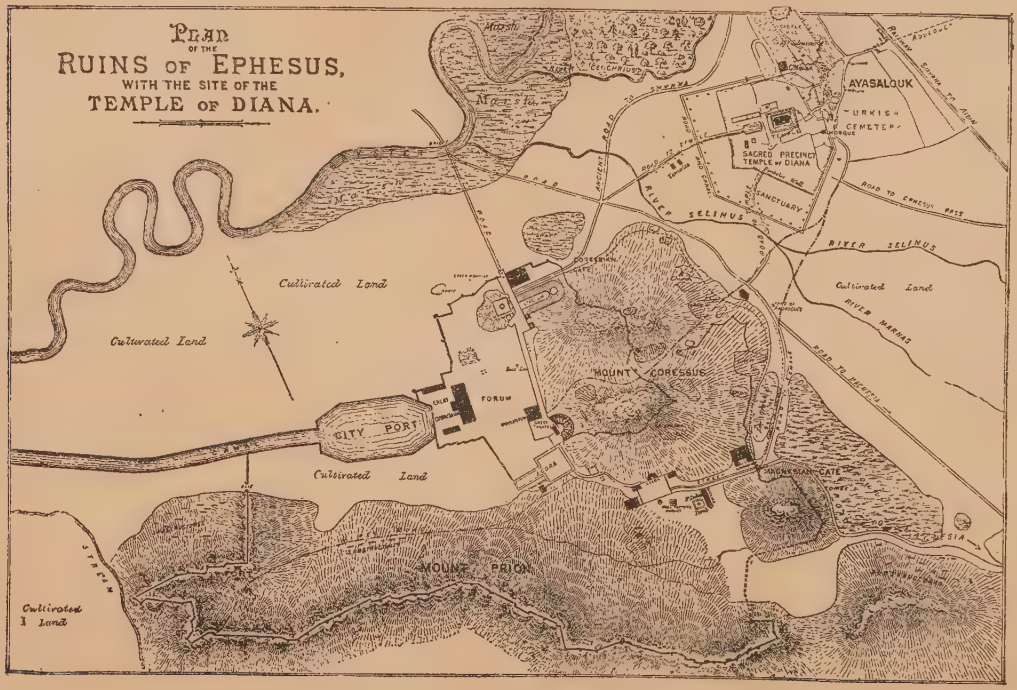
* Encyclopædia Britannica, Article Ephesus, page 466.

† Acts 19: 35.

the Ephesians held that the goddess had been sent down from Jupiter and that the image which was set up in the temple had been miraculously given to the city by the same god. The supposed birthplace of the goddess Diana was in the Ephesian territory, and is described by Strato as a thick wood, through which runs the river Cenchrius, near to which there was a mountain called Solmissus. The wood, the river and the mountain were most probably in the immediate vicinity of the site which was afterwards selected as the site of the temple. Thus it will be seen that the ancient Ephesians believed that the image of their goddess fell down to them from Jupiter, and that the temple stood upon the ground where the goddess was born.*

From the death of Alexander the Great until the advent of Paul in Ephesus the city increased in wealth and in devotion to the service of Diana. The people became noted for their great wealth, for their effeminate manner of life, for their luxury and sensuality, and for their devotion to sorcery and witchcraft. The people were so much given to these superstitions that many books covering these supposed arts were written. The result of Paul's two years' preaching at Ephesus is wonderfully suggestive and shows the powerful effect his words had upon the people. "And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before

* Wood's "Ancient Ephesus," page 13.



Plan of Ruins of Ephesus, by Mr. Wood.

Page 59

all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed."*

What a bonfire there must have been on the streets of Ephesus! The angels of heaven must have rejoiced over such confession and such fruits of repentance. Evidently conversion at that time meant turning to the Lord with full purpose of heart and a determination to leave the things of this world behind. If such a turning to the Lord were to take place in the towns and cities of our own land, how the "yellow-covered," trashy novels, the vile story papers, the impure, hurtful books would pile up in our streets until the price would be a thousand times fifty thousand pieces of silver. What a famous fire there would be, how the religious atmosphere would be purified, and how the Word of God would grow and prevail! Would to God the people in all Christian lands would follow the noble example of the Ephesians.†

After the conquest of Ephesus by the Romans, it was given to Attalus, King of Pergamos, who, in an attempt to improve the harbor at the mouth of the river, ruined it forever. Thinking that the shallowness of the harbor was due to the width of its mouth, he built a wall across the latter, and as a result the water dammed up and deposited such quantities of sand and mud that in course of time the harbor became a great marshy plain.

* Acts 19: 18–20.

† "Land of Sacred Story," page 409.

When Paul first visited Ephesus it was subject to the Roman emperors. It was proud to be termed the servant of the goddess Diana. The fanaticism of the place is strongly shown by the tumult and uproar caused by Demetrius. This man was a silversmith of considerable repute. He had, without doubt, a large manufacturing establishment and employed a number of workmen, all of whom derived their support and made large gains from their respective occupations. The establishment was devoted entirely to the manufacture of articles of only one kind, namely, "silver shrines for Diana," or small models of the great temple, together with statues of the goddess. The shrines were bought in large numbers by the devout Ephesians and placed in their chambers as household gods. The silversmith was evidently a shrewd business man. Avowedly he was very zealous in his worship of Diana and could speak in public with such eloquence and earnestness that the masses were swayed hither and thither by his words. He used his reputation as a devout worshiper of Diana to increase the sale of his wares, his business grew, and he waxed rich and became great in the city of Ephesus.

About this time Paul the Christian missionary came from the Land of Palestine to Ephesus. He was a Jew by birth and a man of great learning, able to converse in Greek, Latin and Hebrew. He had been educated for the Jewish Sanhedrin, but had, about twenty years before this time, been converted to the Christian religion. He had fully consecrated himself

to the work of preaching the words of his Master, and was now traveling from city to city delivering his message of salvation to the people. He warned them wherever he went to turn away from worshiping idols and shrines made with men's hands and worship the true and living God who had given salvation to all men through his Son Jesus Christ. His one great theme was, "I determined not to know anything among you, save Jesus Christ, and him crucified." The earnest words of the great missionary had a wonderful effect upon the people, so that many turned away from their idols, stopped buying shrines from the silversmith, and cast their lot with the Nazarenes.

The great silversmith, when he saw what was being done, became much alarmed at the falling off in his trade and at once made an effort to counteract the influences that were likely, if not hindered, to destroy his business. It was his business and not his religion about which he was concerned, and there are many men in the world to-day like Demetrius. He called together his workmen and fellow-craftsmen, and made a speech to them: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the

world worshipeth."* Such was the power and the eloquence of the smooth-tongued silversmith that the whole city was filled with confusion. The speech was well calculated to produce this effect. It appealed first to their cupidity. Their money was shown to be in danger, and when you touch a man's money you touch the apple of his eye. And then it appealed to their local pride. The temple, the wonder of the world, the pride of all Asia, and especially of Ephesus, was to be set at naught. This was more than they could bear. They might submit to a little slackness in business, but the pride of the Ephesian heart was touched when the temple was threatened. Deftly woven into the discourse with money and local pride was the threatened danger to their religion, and all this excited the people to the highest possible pitch. A great mob filled the streets, crying out at the top of their voices for about the space of two hours, "Great is Diana of the Ephesians." Had the missionary fallen into the hands of the infuriated mob they would have put him to death at once. But, following the advice of his friends, Paul escaped from the violence of the mob and continued to preach Christ and him crucified.

Demetrius and his fellow-craftsmen have been dead for eighteen centuries, and to-day we tread upon their dust amid the ruins of Ephesus. The temple of Diana centuries ago was thrown down and covered by the accumulated dust of ages. For centuries its site was lost

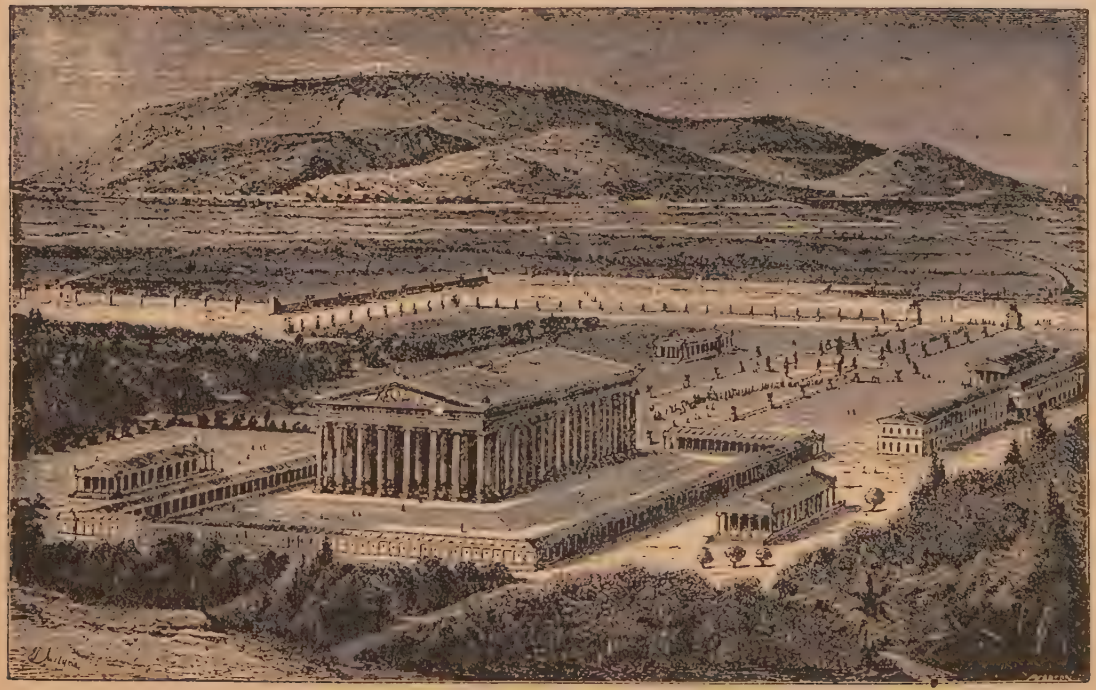
* Acts 19: 25–27.

to man. The Arab and Turk ploughed over its prostrate columns and harvested for years their scanty crop of barley above its marble pavements without even dreaming that beneath their feet lay the prostrate ruins of one of the seven wonders of the world. Paul, the aged, gave his life to the cause of Christ, ending his glorious career in a martyr's death, sending down to us through the ages these words, which have been a consolation to millions of Christian hearts since they were uttered: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."*

The worship of Diana of the Ephesians has passed away. If we would know of it we must search the dusty volumes of ancient history. Her image may be seen in some of the modern museums where it is placed as a curiosity of the olden time. But the words of Paul, the apostle and great missionary, have become household words among hundreds of millions of people. So the Lord deals with the works of man and the false religions of the world. They rise and flourish for a season, then pass away and are forgotten, while his Word endureth forever.

And what an imposing structure the temple of Diana was. Situated in a beautiful plain in all its mag-

* 2 Tim. 4: 6-8.



Temple of Diana, Restored by Mr. Wood. *See page 64*

nificence it was the pride of every Ephesian heart. Our engraving shows the temple as it has been restored by Mr. Wood from measurements made in his excavations. The temple and its adjacent buildings, with the wall around the area held sacred by the worshipers of Diana, occupy the central portion of the plain. Between the temple and the mountains may be seen the course of the river Cayster as it flows downward to the sea. Mounts Coressus and Prion, on which the city of Ephesus stood, form the background of the picture. An outline of the wall of the city may be traced on the slope of the hillside. In the center and on the lower hill are the ruins of the stadium, while to the right between and back of the hills is the location of the ancient theater. The engraving gives an excellent idea of the surroundings of the temple and of the location of the ancient city of Ephesus.

The Christian church at Ephesus, which Paul planted and Apollos watered, which was nurtured by the beloved disciple John and of which Timothy was the first bishop, was the center from which the other churches in Asia Minor received aid and encouragement in establishing the Christian religion. In the long struggle between the religion of Christ and the worship of Diana many of the faithful suffered martyrdom. Wealth, power and numbers were on one side arrayed against the humble followers of Christ. The Roman emperors upheld the Ephesians and vied with the wealthy natives in giving rich gifts to the goddess, one among them giving a number of gold and silver images,

doubtless made by the craftsmen of Demetrius, to be carried annually in the procession. Ephesus was a strong rival of both Smyrna and Pergamos for the honor of being called the first city of Asia. Each city appealed to Rome, and we still possess rescripts in which the emperors sought to mitigate the bitterness of the rivalry. The Goths destroyed both city and temple in the year 262 A. D.; and although the city revived, it never regained its former splendor. A general council of the church was held at Ephesus in 341. The city now fell into ruins. The bay gradually filled up and from the great marsh thus formed came the pestilence which rendered the place very unhealthy. The ruins of the magnificent temple, after serving for years as a quarry for the beautifiers of Constantinople and many of the cities of Italy, were finally covered up by the mud of the Cayster and the dust from the plains, and its true site was unknown until in 1869, when Mr. J. T. Wood, under the auspices of the British Museum, discovered and excavated the entire foundation and ruins of the temple.

Setting out from the village of Ayasalouk, on our way to the ruins we pass by the hotel kept by a Greek who speaks English and whom we found to be very accommodating. Ascending we enter the gateway of an ancient ruin, said to be the entrance to one of the ancient churches. From the size of the doorway and the wall it seemed to us that it perhaps was the entrance to the citadel, the ruins of which cover the top of the hill. Our photographer succeeded in taking a

very good picture of the doorway and surroundings. From what is left of the building we may conclude that when it was completed it must have been a magnificent structure. It will be noticed that the marble casing above the doorway was ornamented. The blocks of marble lying in profusion about the entrance were once a part of the structure.

Passing through the ancient gateway we enter the interior, and here are many ruins showing that at one time extensive buildings stood on this ground. A hundred feet or more from the entrance there lies a huge mass of masonry where it fell when the buildings were thrown down. It is composed of brick and mortar and was built in the Roman period, the material being the same as that used in the construction of the Coliseum at Rome. From the general shape of the mass it may have at one time formed part of a great column and the opening of an arch. The mortar used in it was so well tempered that it is as hard as the brick and holds the mass together to-day as it has held it for so many centuries. And yet, solid and firm as it is, a seam has been opened through it. Years ago a tiny seed found its way into a small opening at the bottom of the great block of brick and mortar. It threw out its tiny rootlets into the moist earth and began to grow. It had an unfavorable place and a hard struggle, but little by little it grew as the years went by. It forced its way outward and upward until the solid mass was forced to yield and give way to the silent force at work, and now the tree branches out

Ancient Doorway at Ephesus. *See page 68*

above the great block which it has burst asunder. What a wonderful power there is in the growth of a plant or tree! The frontispiece, which is a photograph taken when we were at the place, will give the reader a better idea of this mass of masonry split open by the growing tree than can be obtained from the description here given.

This strange sight recalls the following: In the old city of Hanover, Germany, is a graveyard which has been filled with graves and closed for a number of years. It is called the garden churchyard. Owing to its antiquated monuments and the fact of its being the resting place of a number of celebrated characters, it awakens the liveliest curiosity. A few steps east of the unassuming little church in the graveyard is a monument tottering from its foundation. It is built in the form of steps, and the massive stones are secured by heavy iron clasps. The monument was erected in 1782. Besides the usual family inscriptions, at the base of the monument are engraved these arrogant lines: *This sepulchre, purchased for all eternity, is not permitted to be opened.* Opposed to this determination of unbelieving man, a beech seed, perhaps carried by the wind, found its way into a crevice of the foundation. In the course of years this little seed grew to be a strong, luxuriant tree, mocked the proud, presumptuous inscription on the monument, raised the massive stones from their foundation and rent the strong iron clasps asunder. This open grave reminds us, as does the rent masonry at Ephesus, of the mutability of

earthly things, and the fallacy of man's resolution to make plans to last for "all eternity."

On the hilltop back of the station and village is a collection of ruins of considerable extent which are supposed by some to be the remains of the church of Ephesus, referred to by John in the Revelation. It has been given the name of the church of St. John. It must have been an immense structure. The walls of the inclosure are broken down and the building is a mass of ruins, but enough remains to show something of the magnitude of the structure. Some authors in describing these ruins speak of Paul, John, Apollos and Timothy as having preached in this ancient church, but a moment's reflection will show that there is no ground for such a supposition. In the apostolic age it is not probable that any houses in which to worship were built by the Christians, and if there were, certainly not of the magnitude indicated by these ruins. The apostles thought but little of building great houses of worship. They preached in the streets, by the riverside, in the synagogues, in the prisons, in market places, in their own hired houses, and in the houses of those who were willing to hear the Word of God. They were at times compelled to hide away in secret places, in caves and tombs, when they met to worship, for the hand of persecution was laid heavily upon them and many were taken from their assemblies and put to death, sealing their faith with their blood. It was only after the conversion of the Emperor Constantine the Great that great sums of money were

spent in building and beautifying great structures in which to worship God. One of the early writers says: "In the apostles' days there were no churches (that is, buildings or temples), when spiritual gifts abounded, and a holy conversation was the bright ornament of the church. But in our days the buildings are adorned more than is necessary, whilst the church is fallen into disgrace. And therefore were I at liberty to choose, I should rather have lived in those days when there were no such beautiful temples, but yet the church was crowned with divine and heavenly graces, than in these days, when temples are adorned with all kinds of marble, but the church is deprived of all those spiritual gifts."*

What is true of the ruins of the church buildings at Ephesus is in like manner true of the ruins of all the churches in Asia Minor. They were not built until many years after the death of St. John, probably not until the close of the third or the beginning of the fourth century. It is not at all likely that there was a single church building in Asia Minor when the messages were sent from Patmos to the seven churches.

We go from the ruins of the ancient church down to the plain and, crossing over a barley field, in a few minutes we reach an extensive excavation, and going down the steep banks we stand amid the ruins of the temple of Diana of the Ephesians. The discovery and excavation of the temple were made by Mr. Wood

* "Bingham's Antiquities," vol. 3, page 40.

in 1869. Some idea may be had of the immense amount of labor performed by this indefatigable excavator when it is known that he spent the winter months of eleven years in the work, and that the entire expense of the excavation cost the British Museum the sum of eighty thousand dollars.

In making his excavations Mr. Wood discovered the pavement on floors of the different temples, showing that in rebuilding the same foundation was used, and new pavements laid on the top of the old ones. Above the lowest floor were two others of marble, which would seem to have belonged, one to the temple burned by Herostratus, the other to that erected on its ruins immediately afterwards. Of this latter building, the remains were sufficient to enable Mr. Wood to restore it with considerable accuracy. The engraving on page 65, for which we are indebted to the Religious Tract Society of London, and which appears in Mr. Wood's book, "Ancient Ephesus," shows the temple as restored. The dimensions of it, taken at the lowest step of the flight which led up to the rows of columns which surrounded the temple on all sides, were four hundred and eighteen feet and one inch by two hundred and thirty-nine feet and four and one-half inches. The number of columns around the building was one hundred, and their height about fifty-six feet. The most remarkable fact about the columns is, that many of them were sculptured with figures in high relief to a man's height above the ground; one was, we are told, chiseled by the sculptor

COLUMNS AND ENTABLATURE, WEST, TEMPLE OF DIANA.

Scopas, and certainly the existing fragments of sculptured columns now discovered are not the work of common hands. The roof was covered with flat marble tiles. The edifice had eight columns at the ends with two rows of columns all around.* All the finer specimens of sculpture and works of art discovered at Ephesus are now preserved in the British Museum, where we had an opportunity to examine and study them carefully a few years ago. If one has a desire to know something of the workmanship of the temple of Diana, he will find better facilities for seeing and learning of it in London than in Ephesus.

The bottom of the excavation, which is not far from twenty feet below the surface of the ground, is covered with water to the depth of several feet. The pavement is strewn with blocks of marble, broken columns, granite pedestals and pieces of statuary, lying where they fell centuries ago. As we clambered over the partly submerged ruins, turtles, lizards and snakes, basking in the sunshine, disturbed in their repose, slipped from their slimy perch into the water or sought a place of safety in the underbrush that grows thickly in some parts of the excavation. Fig and almond trees are growing about the sides of the openings and these only bring out in deeper contrast the utter desolation of the place. Seated on the base of a great column from which we had a commanding view of the ruins, we were impressed with the thought that man builds only to have his work overthrown. This

* Encyclopædia Britannica, Ephesus, page 469.

pit in the ground overgrown with water plants, the home of loathsome reptiles, is where once stood, in all its splendor and glory, the great wonder of the ancient world. And this is all that remains of that magnificent structure, the culmination of human art and skill. What a mighty leveler is time! The loftiest and strongest temples built by human hands crumble at his touch. Egypt, Greece, Rome, each in its turn, furnish in their ruins evidence of the truth that man's work endures but for a season and then passes away. Could Demetrius visit the place to-day with the Ephesians, his fellow-craftsmen who shouted themselves hoarse about the streets of Ephesus and around this old temple eighteen hundred and fifty years ago, with the words, "Great is Diana of the Ephesians," how they would lay their mouths in the dust and declare that they had seen the end of all human perfection.

We spent considerable time among the ruins of the temple, and here our photographer signally failed us. We were especially anxious to secure a good photographic view of the ruins. Several exposures of plates were made, and we were assured that we should have a good picture, but on our return to Smyrna, where the photographs were developed, they were so indistinct and blurred as to be entirely valueless. It was a great disappointment to us, and the readers will share it with us, for if we had secured a good picture it would have appeared in these pages.

Leaving the ruins, we cross over the barley fields and reach the well-built highway which leads to the

coast four miles away. This excellent roadway was built since we were here in 1884. We left guide, photographer, Turk and horse at the excavation, to follow in due time. We followed the road for some distance and then crossing the plain we reached the foot of Mt. Prion. Climbing upward a short distance, we reached the ruins of the ancient stadium. This was among the ancient Greeks a course for foot races and games. The name comes from stadium,—a fixed standard of measure, about six hundred feet in length. The stadium was made on a level surface, with sloping banks on which tiers of seats were arranged for spectators, rising along its two sides and one end. It was usually semicircular in form. Unlike the stadium at Athens, the front of this is closed with a heavy wall carried up with heavy arches. The wall and arches are still in a good state of preservation. In these arches were the dens for wild beasts, and openings led from them into the stadium, or arena. Around about on the receding hillsides were arranged seats for eighty thousand spectators, who, in the prosperous days of Ephesus, crowded the place to witness the races and games and the gladiatorial contests. Later, when Apollo's eloquence and Paul's logic had convinced many of the Ephesians of the error of their ways and they had turned to Christ, they were sorely persecuted. Many a humble follower of Christ was taken into this very stadium and there, in the presence of thousands of spectators, torn to pieces by famished wild beasts. It is doubtless to this cruel custom that Paul refers when he says:

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"* Sometimes the victim, when placed in the stadium, was furnished with a short sword, and if he succeeded in slaying the lion or tiger, as the case might be, he was set at liberty. It was a terrible ordeal through which to pass, and was a fight to the death. As a rule, the wild animal, urged on by the pangs of hunger and infuriated by the smell of blood, was an easy victor, and feasted upon its human victim. Occasionally a well directed blow of the short sword proved fatal to the beast, and the prisoner was free. Such, it seems, was the experience of Paul in fighting with wild beasts at Ephesus.

We spent several hours at the stadium, examining carefully its construction and waiting for the appearance of our guide and his party. Another hour passed away, and just as we were on the point of going on without them they appeared on the plain below, trudging along as slowly as if they were trying to see how much time they could possibly consume in reaching us. At last they came up and we set out beneath the hot rays of the noonday sun to explore other portions of the ruins of the ancient city of Ephesus.

The stadium stood on Magnesia street, its front elevation forming the side of the street, and not far away stand the ruins of the Ephesian theater. It is located on the west side of Mt. Prion and is so well preserved that its general plan is easily discernible.

* 1 Cor. 15: 32.

Like all the ancient theaters and stadia, it was without roof, and the seats for the spectators were arranged in tiers in semicircular form about the stage, which occupied the lowest place in the structure. The stadia and theaters of which, as a rule, there was but one of each in the smaller cities, were usually constructed in a hillside. A large excavation was carried back into the sloping hill until a sufficient space was secured for the arena or stage. In some places, as at Athens, a natural semicircular opening in the hillside was made use of. The seats as before noted were arranged in tiers on the receding sides of the hill. In this way at a comparatively small cost vast amphitheaters were constructed so that fifty or sixty thousand persons might be seated when they came together to witness the plays, the games, and the gladiatorial fights, which the masses of the people were accustomed to attend.

The theater at Ephesus was the center of attraction, for the people loved the pleasures of this world and they "sat down to eat and rose up to play." Here it was that a great assembly met on the day when the eloquence of Demetrius stirred up the Ephesians against Paul and his preaching. "And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater."* Paul himself, nothing dismayed, but with a courage born of the consciousness that his cause was just, and which knew no fear, would at once have gone

* Acts 19: 29.

in unto the people, but the disciples, knowing the fury of the mob and fearing the result, prevented him. Joined with them were certain chief men of Asia, Paul's friends, and they sent pressing word to him that he would not adventure himself into the theater.* The advice of the disciples and friends was taken by the apostle, and thus he escaped the fury of the enraged Ephesians. Here, too, the address of the town clerk was made, which had the effect of quieting the people. A remarkable ancient inscription has recently been discovered here, which shows the truth of the words of the clerk and of Demetrius when they say that the city of the Ephesians as well as all Asia worshiped the goddess Diana. The translation of the inscription reads thus: "Not only among the Ephesians, but also everywhere among the Greek nations, temples are consecrated to her worship."

Standing here amid these solemn ruins, grand even in their desolation and solitude, our mind goes back to those eventful days when Jesus Christ was first preached by the great apostle of the Gentiles in the city of Ephesus. Then it was a magnificent city, with the great temple standing yonder in the plain. In population, wealth, commerce and beauty it was the rival of all the cities in Asia Minor. To-day its proud temple has disappeared. Its inhabitants are no more. Its stadium, its theater, its palaces and works of art are a mass of ruins, and as we meditate in the solitude

* Acts 19: 31.

of the ruined greatness of Ephesus, we are again reminded of the mutability of all earthly things.

Then, too, there comes to us the recollection of the work done here by the men who, in all the ages of the church, have been accounted her greatest missionaries. Among these Paul the apostle stands first. Here, with all the power and logic with which he was so richly endowed, he preached the Word of Truth and mightily convinced all who lent a willing ear that "Jesus is the Christ." Here Apollos, mighty in the Scriptures, wonderful in eloquence, and full of the fervency of the Spirit, "taught diligently the things of the Lord." Here Timothy, full of Scriptural knowledge even from his youth up, the spiritual son of Paul, ruled well the church of Ephesus as its first and greatest bishop. Here, too, came the beloved disciple John, whose writings are so full of love and whose life was modeled so closely after that of his Master, to spend the declining years of his life. Here he lived after his exile to Patmos, and here, after reaching nearly five score years, he was called to rest, and his burial place is shown even unto this day. Here, too, came with John the mother of the Lord, who had been so tenderly committed to his care from the cross: "Behold thy mother! And from that hour that disciple took her unto his own home."* And here it is said that Mary died and her body found a tomb on a hillside not far away. With such recollections as these, the ruins

*John 19: 27.

about us abound with wonderful interest and with sacred and holy associations.

Here, with thoughts like these, we might spend hours, but the day is waning and we must move on. Before leaving the theater and the ruins of Ephesus, let us look about us through Lemley's eyes: "From the theater splendid views of ruins are had. Street after street of massive buildings, with portions of their walls yet standing, spread out before the eye. Near by stands the massive temple sacred to Ceres; beyond this, to the left, is the old forum, and to the right the ancient gymnasium. Some of these buildings were very large indeed, and constructed in a most substantial manner of massive blocks of stone neatly dressed and closely jointed. One such building in the edge of the canal (now all filled up) was three or four hundred feet long, half as wide, with walls of immense thickness, and four stories high. The walls of this structure are all standing, and the building could be restored. Many other structures have parts of their walls yet standing. In short, as one looks west from Mt. Prion, the plain below looks as if a great fire had swept over the city and consumed everything but the heavily constructed walls, many of which yet remain to tell the story of former greatness."*

The description of the ruins of Ephesus might be extended, but what we have given with the accompanying photogravure must suffice. Just below the theater are the ruins of a massive building. Our photog-

* "The Land of Sacred Story," page 404.

rapher secured a fairly good picture of a portion of the carved stone used in the construction of the building. Our guide, Mr. Geo. Phædros, a native Greek, who was with us at Ephesus when we visited the place ten years ago, is leaning against the huge blocks. The details of the sculpture are very plainly shown in the picture.

"And where stands Ephesus, in days gone by
Pride of the East, Ionia's radiant eye,
Boasting the shrine to famed Diana reared,
Earth's wonder called, that myriad hearts revered?
No street we tread, but climb a grass-grown mound—
What! is this Ephesus that moulders round?
The embattled walls that swept o'er Lepre's side
To shapeless ruins crushed, have stored their pride;
Where stood that early church Paul loved so well,
No cross, no tomb, no stone remains to tell.
Diana's fame, glassed in depths below,
From bronze and silver cast a strong glow,
With statues, colonnades, and courts apart,
And porphyry pillars, each the pride of art—
Have time's stern scythe, man's rage, and flood and fire,
Left aught for curious pilgrims to admire?
A few poor footsteps now may cross the shrine,
Cell, long arcade, high altar, all supine;
Bound with thick ivy, broken columns lie,
Through low rent arches winds of evening sigh.
Rough brambles choke the vaults where gold was stored,
And toads spit venom forth where priests adored.

* * * * * * *

Yet, Ephesus! while desolate and lorn,
And though thy starless night shall know no morn,
Cold is the breast of him who looks on thee
And feels no thrill of solemn ecstasy.
As musing now we walk thy desert bound,
The heart leaps up as at a trumpet's sound,

Phædros at the Ruins of Ephesus.

See page 84

For here, e'en here—name never to expire—
Paul taught his church, and breathed his words of fire;
These very stones his foot perchance hath trod,
These roofless walls have heard his prayers to God."

Before leaving Ephesus we give a brief sketch of the history of this the first church of Asia. Paul made his first visit to Ephesus on his return from his second missionary tour. He was at that time accompanied by Priscilla and Aquila, and was hastening on to Jerusalem so that he might reach that place in time to keep the feast. At that time he remained but a few days, promising, when pressed to remain, that if God so willed he would return again.* On his second visit he sojourned in Ephesus about three years.† As was his custom he first preached in the synagogues, but when the Jews hardened their hearts he, after three months, left them and went into the school of one Tyrannus, where he held daily debates. His labor in the school was continued two years, and was so effective "that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."‡ Then came the great revival, the burning of the books of magic, and the turning of many to Christ. All this so interfered with the superstitious trade in the silver shrines of Diana that Demetrius with his fellow-silversmiths stirred up a riot, from the fury of which the apostle escaped.

But the seed had been sown and had borne fruit. The church had probably been fully organized at the

* Acts 18: 21.
† Acts 20: 31.
‡ Acts 19: 10.

time when Paul separated the disciples when he turned from the synagogue of the Jews. Several months after the uproar and riot at Ephesus, after going to Macedonia and Greece, Paul returned again to Jerusalem, aiming to be there in time for Pentecost. On his way he stopped at Miletus and sent to Ephesus, thirty-five miles away, and called the elders of the church to him. And here occurred one of the most tender and touching incidents in the life of Paul, his leave-taking of the elders of the church at Ephesus.

"And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of

God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."*

This farewell address is full of wise counsel, solemn

* Acts 20: 18–38.

exhortation and alarming prophecy. It comes from a heart filled to overflowing with the love of God and with anxious care for the welfare of the infant church. It shows all the tender feeling of a spiritual father for his children. He knew that there were in store for him bonds, imprisonment and death, but with a firmness unparalleled he expressed his determination to tread the path of duty when he knew that it would take him away from them and that he should see their faces no more. And then with the assembled worthies and elders of the church he knelt down and prayed with them all. Is it any wonder that their souls were full? How they fell on the neck of the aged apostle and wept bitterly, knowing full well that this was their last meeting with him in this world. How often have our tears fallen as we have read again and again the parting of Paul with the elders as weeping they separated from their spiritual father, going with "him unto the ship."

The church at Ephesus was now fully organized and firmly established, with Paul as its founder, the beloved disciple John as its wise counselor and Timothy as its bishop it had, it would seem, everything necessary to a prosperous future. From Rome several years later Paul wrote a letter full of wise counsel to the church, and it prospered and grew for a time; but as Paul had prophesied so it came to pass, and even before the death of John the church had left its first love and had fallen so that it was necessary for it to

"repent and do the first works," so that it might retain its candlestick.

But the message of the Spirit to the church at Ephesus was not heeded. Lost love is hard to regain. The city was invaded by foreign foes and the church suffered. The temple of Diana was the depository of immense treasure and in the year 262 it was sacked and its treasures carried away by the Goths from beyond the Danube. After Constantine was converted he issued an edict for the destruction of all heathen temples, and what had not been overthrown by the earthquake were demolished by human hands. In 528–66 the Emperor Justinian transported a number of the columns and much of the statuary to Constantinople, where it was used in the construction of the church known as St. Sophia.

On the nineteenth of November, 431, the Emperor Theodosia issued a proclamation calling a general council of the church to be held at Pentecost the following year. This was the third general council of the whole church. The first had been held at Nice A. D. 325 and the second at Constantinople A. D. 381. The fact that Ephesus was selected as the place for the great council shows that in A. D. 431 the city and church were held as having considerable importance; but the moral character of the council and the uncharitable, unchristian and passionate spirit which characterized its proceedings only showed how far the church had fallen from its first love and how the alarming words of Paul in his farewell address were

fulfilled. Grievous wolves had entered in and spared not the flock. One hundred and ninety-eight bishops were present at the council and these subscribed to the deposition of Nestorius for teaching that Christ had two persons and two natures. The edict reads as follows: "The Lord Jesus Christ, who is blasphemed by him (Nestorius) determines through this holy council that Nestorius be excluded from the episcopal office, and from all sacredotal fellowship." It is said that when this result was announced the people of Ephesus proclaimed a universal jubilee, illuminated the city and expressed great joy. In A. D. 449 another council was held at Ephesus, which is known in church history as the robber council. It was so called by Leo, Bishop of Rome, on account of the partisan and overbearing demeanor of the presiding officer, and the use of violence in introducing soldiers into the council.*

The church had now so far departed from apostolic Christianity that there was but little hope left of its reformation. In the sixth century Ephesus was a ruinous place and in the twelfth it fell into the hands of the Mohammedans. An ancient writer says: "This renowned city, with the finest temple that was ever consecrated to Diana, is reduced by the changes it has met with in the wars, and under the different masters it has had, to five or six miserable houses, inhabited by Greeks and about as many by Turks, with a castle for some of them; a poor church for the first, and a mosque tolerably handsome for the latter, which as

* Herzog Encyclopædia, vol. 1, page 742.

they say was formerly consecrated to St. John; in short, it is nothing but a chaos of noble ruins, which with some inscriptions and *basso-rilievos*, are the only marks of its ancient magnificence."

The present condition of Ephesus has already been described. The church has entirely disappeared, and the place is a desolate ruin. We go away from Ephesus with sad reflections. The candlestick of the church has been removed and its name only awakens memories of the past. The lesson most strongly impressed on the mind is that the church at Ephesus in the loss of her first love lost all, and to-day as we walk amid her desolation there comes to us with all the force of a heaven-born voice, "He that hath an ear, let him hear what the Spirit saith unto the churches."

CHAPTER IV.

SMYRNA.

Smyrna.—Sailors' Rest.—Historical.—Introduction of Christianity.—Martyrdom of Polycarp.—A Brave Servant of God.—At the Burning Stake.—Persecutions of the Church.—Separation from Rome.—Earthquakes.—Plague.—Fire.—Commerce.—Life at Smyrna.—Visit to the Archbishop.—Turkish Money.

"And unto the angel of the church of Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."—Rev. 2: 8–11.

UR notebook says that on Sunday morning, February 26, 1893, we landed at Smyrna and found an excellent lodging place at the Hotel de la Ville, only a short distance from the custom house. Our old guide and dragoman of 1884, when we visited this place before, met us at the steamer and kindly assisted us in getting our baggage through the custom house. He has changed but little since we first met him nine years ago. He is, without doubt,

the best posted guide in Asia Minor, and we arranged with him for our tour of the Seven Churches of Asia.

The day was spent partly in reading and in a short walk along the principal street of the city. Not far from our hotel is a place known as the "Sailors' Rest." It is kept open for English-speaking sailors, and here is a reading room, a chapel where religious services are held, and a restaurant where coffee and edibles may be purchased at a nominal price. The institution is kept up by the charities of a wealthy English lady. In a conversation with the manager we learned that the smallpox is epidemic in the city and that many deaths occur daily. It is not very pleasant news, but we shall not fear; the Lord will direct and protect.

When we were here in 1884 we wrote these lines about Smyrna, and the conditions are about the same now: "The streets of Smyrna are narrow and dirty; the houses, many of them, meanly and poorly built. Barefooted and barelegged, half-clad men and boys are to be seen on the streets, all of them dirty and filthy. Poor, lean, half-starved dogs are plenty, and the streets are full of them. They do not disturb you if you let them alone, but it is said, you will get into trouble if you interfere with them. To kick a dog would bring upon you Turkish indignation, but to kick a poor woman is not considered out of the way. So we have been told.

"Passing along the streets, we saw many pools of stagnant water, covered with a green scum, a very cesspool of malaria. We do not wonder now that the Asi-

atic cholera and malarial fever waste these eastern cities so often. The sanitary condition could not be worse, and it is only a wonder that any one can live here. With a fine sea breeze, and with the natural advantages for drainage and sewers, the city might be made as healthy as any place in Europe. But under the stupid, half-civilized rule of the Turks, nothing of the kind is done. It seems to be the policy of the Sultan to get all out of the place he can, without doing anything in return. At least so the Greek Christians say."*

HISTORICAL SKETCH OF SMYRNA.

Smyrna, like Ephesus, was founded many centuries before the birth of Christ. Its situation is about fifty miles northwest of Ephesus and about two hundred miles southwest of Constantinople, in the province of ancient Lydia. The river Meles, a beautiful little stream which flowed by Smyrna, was held in high repute by the ancients and was at one time worshiped in the valley. The ancient city, like the modern, was beautiful for situation.

About seven hundred years before Christ Smyrna became one of the thirteen confederate cities of Ionia, and its favorable situation and excellent land-locked harbor, one of the best on the eastern Mediterranean, facilitated its growth. It advanced rapidly, soon grew into great power and importance, and became one of the first cities of Asia Minor. Wealth flowed into its

* "Europe and Bible Lands," page 171.

coffers and its merchants and tradesmen became rich in their traffic. Then came pride and effeminacy, the sure results of great wealth and the sure forerunners of downfall. The poets wrote five hundred years before Christ that pride caused the destruction of Smyrna and bewailed the weakness and degeneracy of her rich, pleasure-loving people. They lost the ability to defend themselves against foreign invaders. The city fell into the hands of its enemies, and for three hundred years its place among the Ionian cities was lost.

Alexander the Great determined to rebuild and restore Smyrna to its former splendor and greatness. Tradition says he reached this conclusion because of a dream in which it was revealed to him that it was his duty to restore the city. His plans were fully carried out about three hundred years before the birth of Christ. Again Smyrna became the chief city of Asia Minor. A citadel and fortifications were constructed on a high hill overlooking the city and the bay, the ruins of which are still to be seen. The city was adorned with magnificent buildings and must have been a wonder in ancient times. The later city was founded on the site which it still occupies, partly on the slopes of a rounded hill called Pagus, near the southeast end of the gulf. The great beauty of Smyrna for location, when seen from the sea, clustering on the hills and low ground, is often referred to by ancient writers, and is still noted by travelers.* One author says: "The beauty of the city when seen from the

* Encyclopædia Britannica, page 186.

sea, clustering on the low ground and rising tier over tier on the hillside, is frequently praised by the ancients and is celebrated on its coins; the same impression still strikes the spectator, and must in ancient times have been much stronger, when magnificent buildings, an imposing acropolis, and the wide circle of massive walls combined with the natural scenery in one splendid picture."

When the Romans conquered Asia Minor Smyrna became the seat of a governor, and it was for some years a constant rival of Ephesus, Miletus and Pergamos for the honor of being called the "first city of Asia;" but its rivals have disappeared and have long since lost their importance, and Smyrna stands now without a rival on the Mediterranean coast.

When, by whom, or by what means the Gospel was first preached at Smyrna is not known. When Paul was preaching at Ephesus he went daily into the school of Tyrannus, disputing with the teachers of the false religion, and teaching the truth as it is in Christ Jesus. "And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."* Ephesus was at this time the religious center of Asia Minor. The worship of Diana was held sacred in all parts of the country. As a result thousands would flock to Ephesus each year to take part in the worship and visit the magnificent temple of the goddess. Many of these would hear of Paul's preaching and teaching.

* Acts 19: 10.

The students in the school would also carry with them to the various cities the seed planted in their hearts by the apostle. Thus the Gospel was in part spread far and wide over Asia. From this the foresight and wisdom of the apostle in going to Ephesus, the great religious and commercial center of the country, to begin preaching the Gospel will be seen. After the church had been planted at Ephesus men went out into other surrounding cities, preaching the Gospel and baptizing believers. It will be remembered that when Paul visited Ephesus the second time he laid his hands on twelve men who had at the first received John's baptism and had now been baptized according to the commission given by the Lord Jesus, and they received the special or apostolic gift of the Holy Ghost.* These men especially may have gone out preaching the Gospel and preparing the way for the organization of the seven churches.

It is stated by some early writers that the beloved disciple John left Jerusalem about A. D. 65 and began his labors in Asia Minor, and that he organized the churches at Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. This statement gains probability because John was chosen as the revelator through whom the messages of the Apocalypse were sent to the churches. Under the persecution of Domitian it is stated that John was cast into a caldron of boiling oil, and having escaped all injury was banished to the isle of Patmos. The statement has, however,

* Acts 19: 2-7.

only tradition to sustain it. We do know, however, that he was banished to Patmos and while there wrote the message to Smyrna which stands at the opening of this chapter. It was doubtless in this way that Smyrna received the Gospel, and the second church of Asia was organized and established.

For two hundred years after the introduction of Christianity Smyrna continued to prosper and gained in population and in trade and commerce. The infant church planted in this great commercial city also became strong, not only in numbers but in the faith of the Lord Jesus Christ, and rich in grace and in good works. The words of the Spirit, "I know thy works, and tribulation, and poverty, but thou art rich," were peculiarly adapted to her condition. She was poor in this world's goods, but rich in faithfulness to Christ.

The first bishop of the church was the noble and pious Polycarp, one of the most celebrated characters of the early Christian church. According to a statement of Irenæus, one of his pupils, Polycarp was himself a pupil of the apostles. He had sat at the feet of the beloved disciple John, and had learned the way of life from him. He attained a great age and was finally called upon to seal his faith with his blood and to die a martyr to the cause he advocated so strongly and loved so well. According to Tertullian Polycarp was ordained bishop of Smyrna by John. He visited Rome when Anicetus was bishop of the church at that place and conferred with him as to the difference between the East and the West in regard to Easter day,

and while at the imperial city participated in the feast of love or Lord's Supper.* Of Polycarp his pupil Irenæus writes: "And Polycarp, a man who had been instructed by the apostles, and had familiar intercourse with many that had seen Christ, and had also been appointed bishop by the apostles in Asia, in the church at Smyrna, whom we have also seen in our youth, for he lived a long time, and to a very advanced age, when, after a glorious and most distinguished martyrdom he departed this life. He always taught what he had learned from the apostle, what the church had handed down, and what is the only true doctrine."

The martyrdom of Polycarp is related in an epistle written by the church at Smyrna, and the account written by Eusebius bishop of Cesarea, who wrote about A. D. 325, is here given:

"At this time, as there were the greatest persecutions excited in Asia, Polycarp ended his life by martyrdom. But I consider it all-important also to record his end in this history, as it is handed down in writings still extant. There is, however, an epistle of the church which he superintended, to the churches of Pontus, which shows what befell him, in the following words: 'The church of God at Smyrna, to that of Philomelius, and to all parts of the universal church every where, mercy, peace, and love of God the Father, and of our Lord Jesus Christ, be multiplied. We have written to you, brethren, the circumstances respecting the martyrs, and the blessed Polycarp, who, as if sealing it with his martyrdom, has also put a stop to the perse-

* Eusebius, Hist. Eccl., page 130.

cution.' After these, before the account of Polycarp's death, they give the account of the other martyrs, and show what firmness they evinced against the tortures they endured. 'For,' say they, 'those standing around were struck with amazement, at seeing them lacerated with scourges, to their very blood and arteries, so that now the flesh concealed in the very inmost parts of the body, and the bowels themselves were exposed to view. Then they were laid upon conch shells from the sea, and on sharp heads and points of spears on the ground, and after passing through every kind of punishment and torment, were at last thrown as food to wild beasts.' But they relate that Germanicus, a most noble youth, was particularly eminent as a martyr; 'who, strengthened by divine grace, overcame the natural dread of death implanted in us; although the proconsul was desirous of persuading him, and urged him from considerations of his youth, and entreated him, that as he was so very young and blooming he should take compassion on himself. He, however, hesitated not, but eagerly irritated the wild beast against him, all but forcing and stimulating him, that he might the sooner be freed from this unjust and lawless generation. On the glorious death of this one the whole multitude, amazed at the courage of the pious martyr, and at the fortitude of the whole race of Christians, began to cry out, "Away with the wicked fellows, let Polycarp be sought."' . . . . But the admirable Polycarp hearing these things, continued unmoved, preserving his firm and unshaken mind, and, at first, had determined to remain there in the city. But persuaded by the entreaties of those around him, and ex-

horting him to leave the city secretly, he went forth to a farm not far from it. There he staid with a few friends, night and day engaged in nothing but constant prayer to the Lord, and imploring peace for all the churches throughout the world. For this had always been his practice. In this situation, three days before he was seized, in a vision at night, and during prayer, the pillow under his head seemed to him suddenly to take fire, and thus to be consumed. On this, waking out of his sleep, he immediately began to interpret the vision to those present, almost foretelling the event that was about to take place, and plainly declaring to those around him, that it would be necessary for him to give up his life in the flame for Christ's sake. Those, however, that were in search of him, making every effort to discover him, he was again constrained by the affection and love of the brethren, to go away to another part of the country. Thither the pursuers came upon him, not long after, and caught two boys there, one of which they scourged in order to direct them to the retreat of Polycarp. Entering upon him at a late hour of the day, they found him, indeed, resting in an upper room, whence, although he might easily have escaped to another house, he would not, saying, 'The Lord's will be done;' and having understood also that they were come, as it is said, he descended and addressed the men with a very cheerful and mild countenance, so that those who did not know him before, thought they beheld a miracle, as they beheld the advanced age of the man, the gravity and firmness of his countenance, and were surprised that so much zeal should be exercised to seize a venerable old man like

this. He, however, without hesitation, ordered a table to be immediately prepared for the men; then requests them to partake of food largely, and begged of them only one hour, that he might pray undisturbed. As they gave him permission, he arose and prayed, so full of the grace of the Lord, that those present who heard him were amazed, and many of them now repented, that so venerable and pious a man should be put to death. Beside these things, the above-mentioned epistle respecting him pursues the narrative as follows:

"'But after he had ended praying, and had in this remembered all that had ever been connected with him, small and great, noble and obscure, and the whole church throughout the world, when the hour came for him to go, they placed him upon an ass and conducted him to the city, it being a great Sabbath day. He was met by Herod, who was the irenarch, and his father Nicetes; who, taking him into their vehicle, persuaded him to take a seat with them, and said, "For what harm is there in saying, Lord Cæsar, and to sacrifice, and thus save your life?" He, however, did not at first make any reply; but as they persevered, he said, "I shall not do what you advise me." Failing, therefore, to persuade him, they uttered dreadful language, and thrust him down from the car with great vehemence, so that as he descended from the car he sprained his thigh. But not at all moved from his purpose, as if nothing had happened, he eagerly went on, and was conducted to the stadium. But as there was so great an uproar in the place that not many could hear, a voice came from heaven to Polycarp as he entered the stadium: "Be strong, Polycarp, and contend

manfully." No one saw who it was that spoke; but the voice itself was heard by many of our brethren. When he was led forward, however, a great tumult arose among those that heard Polycarp was taken. At length, as he advanced, the proconsul asked him whether he was Polycarp, and he answering that he was, he persuaded him to renounce Christ, saying, "Have a regard for your age," and adding similar expressions, such as is usual for them to say, he said, "Swear by the genius of Cæsar. Repent; say, Away with those that deny the gods." But Polycarp, with a countenance grave and serious, and contemplating the whole multitude that were in the stadium, beckoned with his hand to them, and with a sigh he looked up to heaven, and said, "Away with the impious." As the governor, however, continued to urge him, and said "Swear, and I will dismiss you. Revile Christ;" Polycarp replied, "Eighty and six years have I served him, and he never did me wrong; and how can I now blaspheme my King that has saved me?"

"The governor still continuing to urge him, and again saying, "Swear by the genius of Cæsar," said Polycarp, "If you are so vain as to think that I should swear by the genius of Cæsar, as you say, pretending not to know who I am, hear my free confession. I am a Christian. But if you wish to learn what the doctrine of Christianity is, grant me a day and listen to me." The proconsul said, "Persuade the people." Polycarp replied, "I have thought proper to give you a reason; for we have been taught to give magistrates and powers appointed by God, the honor that is due to them, as far as it does not injure us; but I do not

consider those the proper ones before whom I should deliver my defense." The proconsul said, "I have wild beasts at hand, I will cast you to these unless you change your mind." He answered, "Call them. For we have no reason to repent from the better to the worse, but it is good to change from wickedness to virtue." He again urged him. "I will cause you to be consumed by fire, should you despise the beasts, and not change your mind." Polycarp answered, "You threaten fire that burns for a moment and is soon extinguished, for you know nothing of the judgment to come, and the fire of eternal punishment reserved for the wicked. But why do you delay? Bring what you wish." Saying these and many other similar declarations, he was filled with confidence and joy, and his countenance was brightened with grace. So that he not only continued undismayed at what was said to him, but on the contrary, the governor, astonished, sent the herald to proclaim in the middle of the stadium, "Polycarp confesses that he is a Christian." When this was declared by the herald, all the multitude, Gentiles and Jews dwelling at Smyrna, cried out, "This is that teacher of Asia, the father of the Christians, the destroyer of our gods; he that teaches multitudes not to sacrifice, not to worship." Saying this, they cried out, and asked Philip, the Asiarch, to let loose a lion upon Polycarp. But he replied that he was not permitted, as he had already completed the exhibition of the chase in the amphitheater. Then all cried out together, that Polycarp should be burnt alive. For it seemed necessary that the vision which he saw on his pillow should be fulfilled; when seeing it on fire whilst he prayed, he

turned to those few faithful friends with him, and said prophetically, "I must be burnt alive." These things were executed, however, with such haste that they were no sooner said than done. The crowd, however, forthwith collected wood and straw from the shops and baths, especially the Jews, as usual, freely offered their services for this purpose. But when the pile was prepared, laying aside all his clothes, and loosing his girdle, he attempted also to take off his shoes, which he had not been in the habit of doing before, as he always had some one of the brethren, that were soon at his side, and rivalled each other in their service to him. For he had always been treated with great respect on account of his exemplary life even before his gray hairs. Presently the instruments prepared for the funeral pile were applied to him. As they were also on the point of securing him with spikes, he said, "Let me be thus. For he that gives me strength to bear the fire, will also give me power, without being secured by you with these spikes, to remain unmoved on the pile." They, therefore, did not nail him, but merely bound him to the stake. But he, closing his hands behind him, and bound to the stake as a noble victim selected from the great flock, an acceptable sacrifice to Almighty God, said: "Father of thy well beloved and blessed son Jesus Christ, through whom we have received the knowledge of thee. The God of angels and powers, and all creation, and of all the family of the righteous, that live before thee, I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs and in the cup of Christ, unto the resurrection of eternal life,

both of the soul and body, in the incorruptible felicity of the Holy Spirit. Among whom may I be received in thy sight, this day, as a rich and acceptable sacrifice, as thou the faithful and true God hast prepared, hast revealed, and fulfilled. Wherefore, on this account, and for all things I praise thee, I bless thee, I glorify thee, through the eternal High Priest, Jesus Christ, thy well beloved Son. Through whom glory be to thee with him in the Holy Ghost, both now and forever. Amen."

"'After he had repeated amen, and finished his prayer, the executioners kindled the fire. And when it arose in great flames, we saw a miracle, those of us who were privileged to see it, and who, therefore, were preserved to declare the facts to others. For the flames presented an appearance like an oven, as when the sail of a vessel is filled with the wind; and thus formed a wall around the body of the martyr. And he was in the midst not like burning flesh, but like gold and silver purified in the furnace. We also perceived a fragrant odor, like the fumes of incense, or some other precious aromatic drugs. At length the wicked persecutors, seeing that the body could not be consumed by fire, commanded the executioner to draw near to him and to plunge his sword into him; and when he had done this, such a quantity of blood gushed forth that the fire was extinguished. So that the whole multitude were astonished that such a difference should be made between the unbelievers and the elect, of whom this one, bishop of the church in Smyrna, was the most admirable, apostolical, and prophetical teacher of our times. For every word that

he uttered, was either fulfilled or will yet be fulfilled. But that envious and malignant adversary, that wicked enemy of all the righteous, seeing the lustre of his martyrdom, and his uniform walk and conversation, and him now crowned with the crown of immortality, and bearing off the indisputable prize, had provided that not even his corpse should be obtained by us. . . . The centurion then placed him in the middle of the pile and burnt it according to the custom of the Gentiles. Thus, at last, taking up his bones, more valuable than precious stones, and more tried than gold, we deposited them where it was proper they should be. There, also as far as we can, the Lord will grant us to collect and celebrate the natal day of his martyrdom in joy and gladness, both in commemoration of those who finished their contest before, and to exercise and prepare those that shall hereafter.' Such is the account respecting the blessed Polycarp, who, together with the twelve from Philadelphia, was crowned a martyr. Who, however, is rather mentioned alone by all, so that he is spoken of by the Gentiles in every place. Of such an end, then, was the admirable and apostolic Polycarp deemed worthy, according to the account which the brethren in Smyrna recorded in the epistle that we have quoted."*

My only excuse for giving at length this account of the death of Polycarp is that in all its details it is exceedingly interesting. How in these days of bitter and cruel persecution must the words of John have comforted these persecuted brethren: "Fear none of

* Eusebius, Hist. Eccle., pages 131–138.

those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."*

The genuineness of the letter from the church at Smyrna is generally accepted by Bible scholars. Schaff says: "The only doubt which can be justly entertained with respect to the document is about its perfect authenticity. It may have been altered here and there, or subjected to interpolations."†

As to the year of the martyrdom of Polycarp there is a lack of agreement among the authorities. Eusebius fixes the date at A. D. 166, while Jerome gives the time as A. D. 167. It has been computed by some that the martyrdom took place February 23, 155, and this date has been accepted by a number of those who have made a study of the question. The letter from the church at Smyrna states that the execution took place on Saturday the sixteenth of Nisan and the sixteenth of Nisan came on Saturday both in 155 and 166.‡ After reading carefully what has been said in favor of these dates we are strongly inclined to accept the one given by Eusebius, the ancient church historian, namely, A. D. 166, or about sixty-six years after the death of St. John the revelator at Ephesus.

After the death of the aged bishop of Smyrna the

* Rev. 2: 10.
† Schaff-Herzog Encyclopædia, vol. 3, page 1863.
‡ Schaff-Herzog Encyclopædia, page 1864.

church had a season of rest and peace from its enemies. The blood of the martyrs brought forth abundant fruit, and the church grew in numbers and prospered. But the fires of persecution only smoldered. The rage of the enemies of the church seems to have spent itself upon the victims so cruelly put to death to gratify their desire for blood. But it gathered force again and broke out anew. Again and again the church at Smyrna was wasted by persecution and many of the faithful servants of the Lord Jesus Christ were put to death. She passed through trial after trial and tribulation after tribulation, but through it all remained faithful "unto death."

These storms of persecution only proved helpful to the propagation of the Gospel. They fanned the slumbering embers of faith and scattered the sparks of truth all over the land. How true then that the blood of the martyrs was the seed of the church.

"Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watch'd,
And gathered at the last:
And from that scatter'd dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

Jesus has now receiv'd
Their latest living breath:
Yet vain is Satan's boast
Of victory in their death;
Still, still, though dead they speak,
And trumpet-tongued, proclaim

To many a wak'ning land
The one availing Name."

When the church at Rome had grown strong and powerful, and the bishop assumed to himself papal authority and promulgated the doctrine that he was the successor of St. Peter and Christ's only representative on the earth, the church at Smyrna refused to acknowledge his power. She cast her lot with the conservative eastern church and never bowed to the assumed authority of the Pope of Rome. As the centuries passed, however, innovations crept in, and while she has adhered to some of the first principles of the Gospel she has lost many of them.

The city of Smyrna has also had many vicissitudes. It has suffered severely from earthquakes. In A. D. 178 the city was nearly destroyed by a terrible quaking of the earth. In 1688 an earthquake overthrew a great number of houses. "In one of the shocks, the rock on which the castle stood, opened, and swallowed up the castle and about five thousand persons. In 1758 the city was nearly desolated by the plague; scarcely a sufficient number of the inhabitants survived to gather in the fruits of the earth. About midnight on the twenty-eighth of July, 1841, a fire broke out at Smyrna, which, from the crowded state of the wooden houses, the want of water, and the violence of the wind, was destructive to a dreadful extent. About twelve thousand houses were destroyed, including two-thirds of the Turkish quarter, most of the Frank quarter, and the whole of the Jewish quarter, with many

bazaars, several mosques, synagogues, and other public buildings." About twenty thousand persons were deprived of food and shelter. In 1880 the city suffered severely from an earthquake; many houses were overthrown and a considerable loss of life resulted. Since the latter date Smyrna has been free from earthquakes.

Notwithstanding these difficulties Smyrna has continued to prosper and is now the greatest commercial city in the Levant. It has a population of about two hundred thousand, of whom nearly one-half are Greeks. It is the terminus of the railway system which is gradually spreading over Anatolia. Two lines start from Smyrna: one ascends the Hermus valley by Magnesia and Sardis to Philadelphia, a distance of about one hundred and ten miles; the other goes south by Ephesus to the Mæander valley, beside Magnesia on the Mæander and then ascends the valley to the neighborhood of Laodicea on the Lycus, one hundred and forty-three miles from Smyrna. Since the revival of the eastern trade by the Genoese and Venetians Smyrna has been the emporium for the whole produce of Anatolia; the chief raw products exported are valonia, figs, raisins, opium, madder, liquorice, cotton, sponges, emery, etc. The only articles of native manufacture which are exported are carpets and rugs, woven at Guerdiz, Coula, Ushak and other places in the interior.*

The accompanying photogravure gives a beautiful

* Encyclopædia Britannica, Smyrna, page 187.

view of a portion of the city of Smyrna. The houses cluster on the low ground and hillside, with here and there small groves of olive and fig trees. The hilltop is crowned with the ruins of the ancient acropolis, probably the work of Alexander's builders. It is said the first Christian church stood on this hill, inside the ruined walls of the acropolis. Its ruins are still pointed out. In the upper right hand corner of the picture, beyond the cypress grove, is pointed out the tomb of the martyred Polycarp. "The grave is enclosed by a fence, under the shadows of venerable cypress trees, and is marked by a humble structure of stucco masonry." The stadium where the good man was burned is but a short distance from the grave. Below the center of the picture is to be seen a cemetery with its cluster of white monuments marking the resting place of the dead, while at the left in the little grove of cypress and fig trees is pointed out one of the reputed birthplaces of Homer; for it must not be forgotten that Smyrna is one of the seven cities which most persistently lay claim to the honor of being the birthplace of the author of the Iliad. When the poet lived he was a homeless wanderer. Only a short distance from Smyrna is pointed out the cave in which he wrote his poems, which after a lapse of nearly twenty-one centuries still live. When the poet died seven cities hastened to heap empty honors upon him. Homer, no doubt, would have appreciated some of these honors if they had been accorded him while he lived, but the rule was then as it is now, to reserve praise for merit

Smyrna.

See page 114

until the death of the deserving ones. In a beautiful square shaded by cypress a statue has been erected by the citizens of Smyrna in honor of the Greek poet, and it is called Homerion.

During our stay in Asia Minor we spent five days in Smyrna. Owing to the prevalence of the smallpox we did not see much of the home-life of the people, which is always interesting. We visited the bazaars, shops and baths, none of which equal in interest those of Cairo and Damascus. The population is a mixture of Greek, Turkish, Jewish and European. The commerce of Smyrna has modified its oriental character and in some respects it reminds one of a European city. Still there is enough of the eastern costume and manners present to give it a spice of novelty. One of the latest improvements is a street railway running along the Quay, a broad street facing the sea. This is by far the finest and most imposing street in the city. Here in the evening when the weather is pleasant may be seen thousands of Smyrnians enjoying an evening promenade. Here may be seen Greek and European ladies with their faces uncovered, while their Armenian and Jewish sisters drop the veil so that the face is but half covered, and the Turkish women hide every feature of the face but the eyes.

Dr. McGarvey has this to say of the street here referred to: "The most pleasing sight that I witnessed in Smyrna was the gathering of the people on the Quay after sunset. The Quay is the water street of the city, and it extends along the harbor for fully a mile,

with the water only three feet below its outer edge, and an almost continuous row of handsome buildings on the opposite side. It is about sixty feet wide, and it is smoothly paved with flag-stones. As soon as the sun is down every summer evening the people begin to pour out of the sweltering city upon the Quay, men, women and children, from the oldest matron to the youngest child that can walk, all neatly dressed for the occasion, and here they promenade, filling the street from end to end, until 9 o'clock. At intervals along the inner side of the street there are open squares in front of cafes, that are filled with small tables and chairs, where the promenaders may take seats if they choose and call for ices, lemonade, candies, cakes, or wine, eat and drink at their leisure, and then join again the moving throng. Several bands of music are stationed at intervals along the way, and policemen are on duty in sufficient numbers to quell the slightest disorder, should any occur. I walked out and mingled with that crowd on three different evenings, and saw not the slightest departure from good manners. There was no hurry or bustle, no loud talking or loud laughing, and not the slightest appearance of intoxication. I could but wonder at the fact that the population of a commercial city like this could turn out in a mass on a pleasure excursion, and preserve decorum so perfect. I doubt if the same could be done in any city of one hundred thousand people in the United States."*

* "Lands of the Bible," page 593.

We received much the same impression, and the Elder remarked upon the orderly behavior of the crowd. In fact one is as safe in the streets of Smyrna at night as in New York or Chicago. If the traveler left Smyrna after seeing the Quay only, he would carry away with him only a vision of beauty; but as soon as he invades the narrow streets the vision is dispelled and he is brought in contact with conditions far from pleasant, to which reference has already been made.

We now turned our attention to making preparation for a visit to the interior of Asia Minor. We engaged Mr. Geo. Phædros as guide, interpreter and dragoman, paying him for his valuable services the sum of five dollars per day. As he is the only reliable guide to be found in Smyrna, for the places we wished to visit, the price paid does not seem so unreasonable. He might at any time, assuming the right of free-born Americans, have gone on a strike and made his own terms. We found him honest, intelligent and accommodating, and do not hesitate to recommend him to any who may have occasion to benefit themselves by his service.

Before leaving Smyrna we made an appointment to meet the Archbishop of the Greek church. We carried with us to him a letter of introduction from the Patriarch at Jerusalem, and as a matter of course received a very cordial reception.

We give an account of our visit to and interview with the Archbishop from our notebook written at the time: Monday, February 17, 1893. — The principal work and business of the day was a visit to and an in-

terview with the Archbishop of the church at Smyrna. Our party was made up of Bro. Lahman, Phædros and his son, a young man of twenty-five, and myself. When we presented ourselves at the door of the palace, as the Archbishop's residence is called, we were at once admitted to the audience chamber, although the anteroom was quite full of persons waiting an opportunity to be admitted. The floor of the room was covered with rugs of the best Smyrna manufacture, and with its divans and cushions presented an air of richness and comfort. While we were taking a note of our surroundings the Archbishop entered the chamber and gave us a very hearty and cordial reception, making us feel at home. Indeed he could not have received us with more kindness and cordiality if he had known us for years.

The Archbishop is a large, fine-looking man of some sixty years. He wore the plain black garb of the Greek ministers. His face is full and rounded, with high forehead, and has about it a benign and fatherly look that does not fail to win the confidence of those he comes in contact with. The full beard which covered the lower part of his face was silvered with age, and the long locks of his hair, which fell nearly to his shoulders, were quite white. Altogether he impressed us as a man of more than ordinary make-up, and we were not surprised to learn that he has the reputation of being one of the most learned and scholarly men in the Greek church and the author of some very valuable works in Greek.

After the ceremonies of the introduction were concluded and we were seated, the attendants brought and served to each of us sweetmeats, water and coffee. This is a common act of hospitality among the Greeks, and we never entered a house as guests during our sojourn in Asia Minor, no matter at what hour during the day or evening, without having refreshment of this kind placed before us. It shows a kindly and hospitable disposition on the part of the people.

The Archbishop now, having read the letter from the Patriarch at Jerusalem, expressed his pleasure that we had called upon him and bade us welcome to Smyrna and especially to his home. Our conversation was carried on through Mr. Phædros, who acted as interpreter. We informed the Archbishop of the object of our visit to him and of our purpose, if possible, to visit the Seven Churches of Asia. We also laid before him as fully as possible the faith and practice of our church in America, and requested the privilege of asking him some questions concerning the Greek church.

He seemed much interested and pleased at what we had told him and said in substance that he would gladly give us all the information possible concerning his church, and hoped we would freely ask any questions that might present themselves to us. Upon an intimation that we did not wish to take up too much of his time he said, "My time to-day is yours."

I then referred to my pleasant interview with the Patriarch at Jerusalem and his kindness to me. The Archbishop seemed moved when he spoke in reply

about his beloved brother at Jerusalem, and from his manner the conclusion was drawn that there was no jealousy between them, but that love and good will dwelt in their hearts. The following questions were then asked and answered as indicated:

I am informed that in administering the rite of Christian baptism you dip the candidate three times. Will you please give the exact method of performing the ceremony?

"Yes. The Greek church baptizes by trine immersion, and in practice the rite is administered in the following manner: The candidate, if an adult, is taken into the water, if it be deep enough, until it reaches the shoulders; if the water is not deep enough then the candidate kneels and the administrator says, calling the Christian name of the one to be baptized, 'I, the servant of God, baptize thee into the name of the Father (dipping the candidate), and into the name of the Son (dipping the candidate), and into the name of the Holy Ghost (again dipping the candidate).'"

Is there any other form of baptism practiced in the Greek church?

"Yes. If a person be sick unto death, and there is assurance that such a one is too weak physically to be taken down into the water to be baptized, we pour water over him on his couch three times, using the same formula employed in immersion, but a person so baptized can never hold an office in the church."

Upon what Scripture do you base your authority for your practice in baptism?

"Christ so taught his disciples when he said, 'Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.'* We understand this Scripture to teach as we practice."

How do you baptize children, and upon what do you base your authority for baptizing them?

"In baptizing children they are dipped bodily into the water three times until they are covered, and the same formula is used as in baptizing adults. Very early in the history of the church the opinion prevailed that no one could be saved without baptism. Those who were members of the church felt that their children ought also to be baptized, and this feeling grew until the baptism of children was introduced, and it has been practiced since by the Greek church."

Christ washed his disciples' feet as recorded in the thirteenth chapter of John, and said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."† What is the position of the Greek church on this question?

"The washing of feet is observed as typical of humility by the Greek church at Jerusalem and elsewhere, and in harmony with the example of Christ, but it is not held as a doctrine by the Greek church. It is practiced in many places, whilst in others its observance has been discontinued."

The church to which I belong in America observes

* Matt. 28: 19.
† John 13: 14.

the *agape*. How does the Greek church regard the apostolic and primitive love feasts?

At this point the Archbishop turned questioner and inquired, "What is your authority for keeping the *agape* or feast of love?"

The reply was: 1. "Christ ate a full meal with his disciples the night of his betrayal. The four evangelists record this fact, and in it we have the example of the Master. 2. The apostles introduced the feast of love, also called the Lord's Supper, into the primitive church. Paul refers to it in First Corinthians, eleventh chapter. Peter and Jude also speak of the feast of love. 3. From the introduction of Christianity until the close of the fourth century the love feasts were universally kept in the church, and were finally set aside by a decree of a church council. Upon these facts, which are admitted by all Bible scholars, we base our authority for keeping the ancient feasts of love."

The Archbishop replied: "In this you are entirely right. The Greek church practiced the feast of love at first, but when abuses crept into the observance of the *agape* it was set aside, and I am sorry that this was done."

He then inquired as to how the love feast was held in practice by our Fraternity in America. A full explanation was given on this subject, in which he seemed to be much interested, and we closed this part of our interview with an expression on his part that we might be one in practice.

In answer to the question as to the practice of the

Greek church in regard to the salutation of the holy kiss his reply was fully in accord with that given by the Patriarch of Jerusalem to the same question.

Before taking our leave of the Archbishop he sent one of his deacons out of the chamber, who soon returned with several large books. These proved to be volumes written on religious topics. He very kindly presented each of us with a volume of his works, writing a line and his name in them. He also said he would be very glad to give us a letter of introduction to the bishop of Philadelphia, whom we hoped to visit on our tour of the seven churches. We left the kind-hearted old man with his blessing resting upon us and his warmest wishes for our safety and for a prosperous journey through Asia Minor and to our homes in America.

The letter of introduction was written in Greek and a translation by Phædros is given:

To the saintly blessed of God Metropolitan of Philadelphia, Stephanus, beloved brother in Christ. My holy salutation to you in Philadelphia:

To the most holy Metropolitan of Philadelphia; most happy in Christ. Know you, beloved brother, that the bearers of this letter, Daniel L. Miller and Joseph C. Lahman, are elders of the Brethren's church in the United States of America. Having recently arrived at Smyrna, they brought with them letters of introduction from the most holy and happy Patriarch of Jerusalem, Gerasimus. They intend to make a journey and an ecclesiastical study of Asia Minor and especially of the seven churches mentioned in the Apocalypse of the holy evangelist St. John, one of which is the church at Philadelphia. As they are coming there for that purpose they have requested a letter of introduction to your love and

kindness, which I most gladly give them. They are therefore recommended to your love with the request that you receive them kindly and hospitably and with tender brotherly feeling, and that you render them all necessary assistance in connection with their sacred work and purpose.

On this account I warmly salute you, my dearly beloved brother in Christ.

Written in Smyrna, Feb. 15, 1893.

To your most learned and beloved holiness in Christ.

BASILIUS.

The stately courtesy with which we were received by Basilius, his kindness manifested in the interview and in the letter of introduction to the bishop of Philadelphia, and his willingness to assist us in our work in every way, made a lasting impression upon our minds, and we shall always remember with feelings of kindness Basilius, Archbishop of Smyrna. Genuine Christian courtesy is a most important element in the development of true character. It costs so little and yields such large return in love, good feeling and human happiness. Peter understood this when he said, "Be ye courteous."

Basilius is in the direct line of succession as Bishop of the church at Smyrna. Were he disposed to boast he could point to a long line of predecessors, going back to the martyred bishop Polycarp. If we had any belief in the virtue of apostolic succession, a dogma held by some churches in America, and had a desire to avail ourselves of it, we would apply to the Archbishop of the church at Smyrna for the benefits of such succession. But we thank God that we may

come to the cross of Christ without the aid of priest or bishop, and that he is no respecter of persons, "but in every nation he that feareth him, and worketh righteousness, is accepted with him."*

As we left the audience chamber we found a large assembly in the anteroom awaiting admission to the presence of the Archbishop. His life is a busy one. He is consulted about many of the private affairs of life by his people. No marriages may be legally solemnized in his bishopric without his consent. He seems to possess the love and respect of those over whom he rules, as we were informed, not with a rod of iron but with the sacred wand of love. As a result he enjoys to a large extent the reverence and affection of his people.

And now we set about our preparations for our journey into the interior in good earnest. Phædros informed us that it would be necessary for us to take with us bread, sugar, coffee, tea, cheese, crackers and canned meats, as we should find no hotels on the way and the Turkish khans or inns were so filthy and so alive with vermin that it would be impossible for us to live in them. We would be compelled to depend upon the hospitality of the Greek Christians for lodging places, and by carrying our own provisions with us we would fare moderately well. Our room, as we began to gather in supplies, assumed the appearance of that of a commissary, but we soon had our purchases made and packed and were ready for our journey.

* Acts 10: 35.

In determining the bill of expenses in our proposed visit to the Seven Churches of Asia we were somewhat startled when we were coolly informed by our dragoman that it would cost us not less than two hundred and thirty thousand paras. Surely such an immense array of figures must mean a very large sum of money. But we breathed easier after reducing the paras to dollars, for we found that it would take less than two hundred dollars. The Turkish monetary system could not be in a worse condition than it is. The medjidie, a silver coin worth about ninety-six cents of our money, is counted to be worth twenty piasters at the banks. The tradesman has two values on the piaster. One is called the good piaster, and is the same value used in the banks; the other is the poor piaster, and he counts thirty-three of these to a medjidie. When you purchase he names the price in piasters, and when you pay the bill he invariably counts thirty-three piasters to the medjidie. Nothing can be more confusing. The only sure thing about it is the absolute certainty that the tradesman is constantly getting the advantage. It is useless to attempt keeping accounts. Do the best you can, and get out of the country as soon as you can, is the rule to apply.

CHAPTER V.

PERGAMOS.

From Smyrna to Soma.—The Mail Agent.—Turkish Wagons at Soma.—High Prices.—A Kind Greek Family.—A Novel Way of Carving.—From Soma to Pergamos.—History of Ancient Pergamos.—A Splendid City.—Temple of Esculapius.—"Where Satan Dwelleth."—Gospel Preached at Pergamos.—The Faithful Martyr Antipas.—Remains of the Church of St. John.—Meditation.—The Ruins of the Acropolis.—A Fine View.—Back to Soma.—Farewell to our Greek Friends.

"And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2: 12–17.

THE last day of February found us at the depot in Smyrna ready to take the 9: 30 A. M. train on the way to the modern city of Bergamo, the present name of Pergamos. The Smyrna and Cas-

saba Railway extends to Soma, a distance of one hundred and five miles, and from that point we must travel thirty miles by private conveyance in order to reach our destination. In our company are Bro. Lahman, Geo. Phædros, our guide and interpreter, and the author. We carried with us but little baggage, having stored our trunks and gripsacks at our hotel. We had a supply of provisions with us to last us until our return to Smyrna. Before leaving the depot we met the manager of the railway, an Englishman, who gave us some very valuable information concerning our journey and set apart a compartment in one of the cars for us, where he said we would not be troubled by the Turks.

The Smyrna and Cassaba Railway was built some years ago between the places named, with English capital, and is owned and managed by Englishmen. The roadbed is well built, the track smooth and kept in good condition; the cars, which were built in England, are comfortable and the officials of the road are kind and obliging. The railway was built some twenty years ago and has been extended from Cassaba, the first terminus, to Ala-Shehr, the ancient Philadelphia. A branch has also been built from Magnesia to Soma, and this in time will be extended to Pergamos. The road, with its branch, is one hundred and sixty-two miles in length, and passes through both Sardis and Thyatira. Thus it will be seen that when the road is completed to Pergamos, starting from Smyrna, one may visit by rail all of the Seven Churches of Asia ex-

cept Laodicea. This age of progress is making itself felt in conservative Asia Minor.

One of the most unsatisfactory ways of seeing and studying a country is from the windows of a moving railway car. One may receive a general impression of the country passed through, but nothing more. It would have been interesting, and no doubt profitable to have made the journey through Asia Minor on horseback, and to have studied the country and the people, but for this work we did not have time. Then, too, the object of our visit to the interior was to see and describe the ancient churches of Asia, and having done this our task will be ended.

About twenty miles from Smyrna we stop for a short time at Menemen, a flourishing town and one of the important stations on the railway. Near the town is a large cotton factory owned by the English. Large quantities of the cotton grown along the line of the railway are here manufactured into cotton cloth and sold to the natives for clothing. Portions of the country are well adapted to the growth of cotton, and by proper cultivation produce large quantities of this valuable product. But the cotton planters here need to be taught the improved methods of raising this staple. The names of some of the stations passed on the railway are somewhat difficult as to pronunciation, as for example, *Chighily*, *Ouloodjak*, *Ourghanli*, *Karaghatchli*, *Sarhanli*, *Suleimanli*, and others equally unpronounceable.

Our course after leaving Smyrna and winding around

the western end of the hills was nearly due east along the valley of the river Hermus. The valley is bounded on both sides by hills and mountains, and is, as near as we could judge, from ten to twenty miles wide. At some places it reminded us of the valleys of southern California. The Hermus is a slow, sluggish stream, and the winter rains cause it to overflow the valley. The railway stations are all built on the high ground of the foothills and are thus protected from the annual overflow. The valley is rich and fertile, and as we rode along the southern side of the river, on the slope of the hills, we had a fine view of the river and plain. If properly cultivated all this valley and these mountain slopes would bloom like a garden and doubtless produce most abundant harvests.

At noon we reached the city of Magnesia where we changed cars for Soma. As we had some time to wait we ate our noonday meal. The station master kindly invited us into his room, where we had the luxury of table and chairs. Phædros arranged the meal, and the agent, who spoke a few words of English, joined us, and together we had an enjoyable feast. Hunger is an excellent spice, and doubtless this helped to make our meal at Magnesia a good one. True enjoyment does not come from the abundance of the things which we have, but from those we can use to satisfy the legitimate demands of our being. Thus the noonday lunch at Magnesia was more enjoyable to us than the captain's dinner of fourteen courses on board the great Atlantic steamer.

We were somewhat interested in the arrangement for receiving and distributing the mail on the train. Dr. McGarvey also observed the same thing and refers to it in his book. We had a regular Turkish mail agent on the train. He sat in the same compartment with us, with a leather mail bag by his side. He sat in the Turkish fashion with his feet doubled up under him, and at noon he went through his prayers with all the genuflexions which the motions of the train and his seat on the narrow cushions would allow. I was amused at the way in which he managed his business. As he approached a station he would fumble through the letters in his bag, pick out those intended for that station, and make a little bundle of them. On arrival he would hand this bundle to the man who answered the purpose of a postmaster, and receive one in return for other stations. When persons would come to him to mail letters, as they did at almost every station, he would receive from them the money for the postage, and then put stamps on the letters after the train started. He must have been an honest man, otherwise he could have thrown many of the letters away, pocketed the money and saved the stamps.*

As we watched the Turkish mail agent and his slow-going, easy methods of handling the letters intrusted to his care, we thought how he would be surprised and startled could he be instantly transported to the United States and placed in one of our admirably arranged postal cars. How his head would grow dizzy

* "Lands of the Bible," page 578.

watching the expert postal clerks whose motions, as they throw letters and papers into box and sack, are swifter than sight. How he would stare and wonder as he saw tons upon tons of mail matter sorted and distributed without a single error as the train rushed along at the rate of fifty miles an hour, picking up mail bag after mail bag filled with letters without even slackening its rapid motion. To the slippered, turbaned Turk with his leathern mail pouch this would be such a wonderful revelation that he would at once conclude that he had gone back to the days of Aladdin and his wonderful lamp, when the genii were supposed to take some part in human affairs.

The distance from Smyrna to Soma is ninety-eight miles. The time between the two points, including the stops, is seven hours and a half. The trains are very seldom run at a greater rate of speed than sixteen miles an hour. We arrived at Soma at 5 P. M., and were anxious to continue our journey to Pergamos the same evening. We found several Turkish wagons drawn up at the depot and the driver of one of these offered to take us to our destination and bring us back to Soma again for the modest sum of fifteen dollars. When it is remembered that the round trip can be made in one day the driver's modesty becomes the more striking. We examined the wagons and found them without seats or springs. If we rode in them we must adopt the Turkish custom and sit crosslegged on the bottom of the wagon box. We concluded to see further before engaging transportation. We heard of

a two-seated vehicle in the town, and we found that we could secure this with three horses and a driver for the journey for ten dollars. At this juncture our guide began to talk of dangers of robbers and brigands on the road and of the necessity of an armed guard. We then concluded to remain in Soma for the night and secure an early start in the morning for Pergamos, and we determined to make the trip without a guard, for the railway manager at Smyrna assured us that traveling was absolutely safe in Asia Minor.

Hotels there were none in Soma; the Turkish khan was not to be thought of, and we sought lodging with the family of a Greek Christian, where we found comfortable quarters. We spent two nights with Constantinus Ioannapolis (such was his name), and we were very kindly and hospitably entertained. The family consisted of husband and wife, seven children and the wife's mother. We soon learned that both Dr. McGarvey and Mr. Lemley had lodged with them on their visit to Pergamos. A couple of chickens were purchased and the women under the direction of Phædros soon had a good supper prepared for us. Rice soup, parboiled, roasted chicken, bread and coffee composed our bill of fare. Upon our request that our guide should carve the chicken the old grandmother took it up in her hands and without knife or fork very soon had it divided. She deftly twisted off drumsticks and wings, and removing the white meat from the breast of the fowl laid it in long strips upon our plates. She then broke it in two pieces and separated these

and the work was done. It was a novel way of carving, but quite successful.

After supper our host insisted that we should make a call with him on some of his friends in the village. This we very gladly consented to do, as it gave us an excellent opportunity to see something of home life among the Greek Christians. Those whom we visited were of the better class and their homes were comfortably furnished. The floors were carpeted; chairs and sofas for sitting or reclining added to the comfort of the home, and altogether there was an appearance of tidiness and neatness about the place that was pleasant to see. The preserved fruit and its necessary accompaniments were invariably passed to us upon being seated, and we found that this act of hospitality is never omitted among the Greek Christians of Asia Minor. We were much interested in these people and spent considerable time in conversing with them on religious topics. Ioannapolis is a man of more than ordinary intelligence, and he asked us many questions concerning far-away America and the manners and customs of our people. The evening was in this way very pleasantly passed with these good people who had opened their home and their hearts to the weary pilgrims.

We were at this place deeply impressed with the fact that here would be a good field for missionary work. Outside of Smyrna and several of the larger cities there are, we are informed, but few missionaries in Asia Minor. Missionaries are sent to India, to Ja-

pan and China and other parts of the world. Why not to this country where the fields are already white for the harvest? The Greeks, so far as we had opportunity to talk with them, were deeply impressed when we told them of our efforts to reestablish primitive Christianity. Especially were they pleased with the thought that in Christ Jesus all are equal. In their interpretation of the Scripture, "Let the elders that rule well be counted worthy of double honor,"* the bishops have taken to themselves so much honor that there is a wide separation between them and their people. A church where bishop and laity meet on a common plane, the one the servant, the others the brethren and Christian companions of the pastor, seemed to take hold of their hearts, and we were told that they were tired of the assumed authority of bishops and patriarchs.

Although the day had been spent in traveling and more than half the night in visiting and in conversing, we were loath to say good night to our kind host and family. They joined us in our evening devotions, and then when Ioannapolis had thanked us for asking God's blessing upon his family and home we were shown to our sleeping room. It was large, clean and airy, with heavy quilts thrown upon the floor for beds; and although we had no downy pillows and our beds were hard, yet we enjoyed a refreshing sleep and very early in the morning we were up, had completed our toilets, dispatched our breakfasts and were ready for

* 1 Tim. 5: 17.

our long day's ride from Soma to Pergamos and return. Our Turk with his team did not put in an appearance, and we started to find him. He was comfortably enjoying his morning nap. We finally got him up and ready to start.

The day was delightfully pleasant and the drive from Soma to Pergamos, over a fairly good road, was in every way an enjoyable one. We took no guard with us, much to the disgust of a Turk who had a sword and gun and who expected to receive five dollars for riding with us to Pergamos. It seemed to us that we should be as safe without the escort as with him. If we were to be attacked by a band of brigands, what help would this single Turk be to us? We concluded to go on our journey alone. The road passes through the valley of the river Caicus, a beautiful, well-watered plain some forty miles in length and with an average width of about six miles. The plain is noted for its abundant crops of wheat and rich pastures. Large flocks of sheep with shepherds and dogs attending were to be seen at many places along the road. The plain was dotted with wheat fields. We met a number of the farmers along the wayside and saw them at work in the fields, and we were led to believe from their great stature that they must have been the descendants of a race of giants. It is not an unusual thing to see well-proportioned men six and a half feet tall.

Crossing the river by a bridge we have before us the acropolis of the ancient city of Pergamos, with its ru-

ins in full view. It is a beautiful sight, and yet saddening withal, for to us it is the tomb of departed greatness. Finally we cross an arched bridge thrown over the small river Selinus, which flows through the modern town, and riding through an immense gateway formed in part by the ruins of the church of St. John we enter the modern town of Bergamo.

Macfarlane, who visited Pergamos in 1832, was thus impressed by his approach to the place: "The approach to this ancient and decayed city was as impressive as well might be. After crossing the Caicus, I saw, looking over three vast sepulchral mounds, similar to those at Troy, the Turkish city of Pergamos, with its tall minarets, and its taller cypresses, situated on the lower declivities and at the foot of the acropolis, whose bold grey brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple. The town consists, for the most part, of small and mean wooden houses, among which appear the remains of early Christian churches. None of these churches have any Scriptural or apocalyptic interest connected with them, having been erected several centuries after the ministry of the apostles, and when Christianity was not an humble and despised creed, but the adopted religion of a vast empire. The pagan temples had fared worse than these Christian churches. The fanes of Jupiter and Diana, of Esculapius and Venus, are prostrate in the dust; and where they have not been carried away by the Turks, to cut up into tombstones, or to pound into

mortar, the Corinthian and Ionic columns, the splendid capitals, the cornices and pediments, all in the highest ornament, are thrown into unsightly heaps."*

Our photogravure on next page gives a fine view of the arched bridge, the channel of the Selinus, a portion of the tower, the church of St. John and the mountain upon which are found the ruins of the citadel and portions of the ancient city. The roadway crosses the bridge and passes between the cypress trees to the right and the old church with its dome-like towers to the left. Beyond the cypress trees may be seen a portion of the town, whilst the largest portion is hidden from view by the old church. The mountain back of the town, upon the slope of which it clusters, is known as Mt. Sipilius. The ancient city covered this hill and its slopes and must have been beautiful for situation. From the top of the hill a magnificent view is to be had of the valley as it reaches away to the sea some fifteen miles distant. The small river Selinus, which flows through the city and empties into the Caicus, is shown in the engraving, with the arched bridge thrown across its channel. When we visited the place and when the photograph was taken but little water was flowing in the river bed, but when it is swollen by the heavy rains that fall in the valley it becomes a formidable stream. With river and bridge, ancient church and cypress groves, Pergamos presents a pretty sight, nestling against the side of the mountain.

We crossed over the bridge and, entering the town,

* "Visit to the Seven Apocalyptic Churches."

General View of Pergamos.

See page 140

drove a short distance from the church of St. John, where we found a large Turkish khan. Here we found provender for our horses and a room moderately clean where we prepared and ate our noonday meal, which was supplemented by a pot of Turkish coffee secured at the coffeehouse a short distance away. After eating and resting we started out to see what still remains of ancient Pergamos. Before giving the results of our walk among the ruins let us take a glimpse at the

HISTORY OF PERGAMOS.*

Pergamos, known to Greek writers as Pergamon, and to Ptolemy and St. John the revelator as Pergamos, was in olden times the most important city and capital of Mysia, an ancient province of Asia Minor. Mysia was divided from Lydia on the south by the mountains which lie between the valleys of the Caicus and Hermus, and from Bithynia on the east by the river Rhyndacus. Westward its boundary line was the "Great Sea," while Propontis marked its northern limits.

Pergamos, like Ephesus and other cities of Asia Minor, was founded centuries before the birth of Christ. According to the belief of the early inhabitants, based on tradition, the city was founded by Arcadian colonists under the leadership of Telephus. The name means a high hill and is appropriate to the place. The founder of the city selected a lofty hill

* This historical sketch is compiled from various sources. Especial indebtedness is acknowledged to Wills, and the Encyclopædia Britannica.

called Sipilius, which rises in isolation from the valley, and here built a strong fortress. When Xenophon lived and wrote about four hundred years before Christ the fact is recorded that Pergamos was a small fortified town on the summit of the hill. The importance of the place dates from the time of Lysimachus, one of the officers of Alexander the Great, who joined forces with Ptolemy and Seleucus, in their endeavors to check the power of Antigonus. A bloody battle was fought at Ipsus, in Phrygia, in which Antigonus was killed and his army entirely defeated.

In the division of the spoil Pergamos fell to Lysimachus. He married Arsinoe, the sister of Ptolemy king of Egypt. Pergamos being strongly fortified, he deposited here his treasures, more than nine thousand talents of gold. He committed them to the charge of Philetærus, a eunuch, a native of the small town of Teium, in Pontus. The eunuch remained faithful to his trust for some time, but having been injuriously treated by Arsinoe, the wife of Lysimachus, he rebelled and declared himself independent. This occurred two hundred and eighty-three years before Christ, and Philetærus remained master of Pergamos until his death, which, according to Strabo, occurred twenty years later. At the time of his death he had acquired the right to considerable territory surrounding the little city on the hill. He was succeeded by his nephew, Eumenes, who increased his dominions and power and even defeated Antiochus of Syria in a pitched battle near Sardis. He reigned twenty-two

years and was succeeded by Attalus I, whose father was the younger brother of Philetærus, two hundred and forty-one years before the birth of our Lord.

Attalus has the honor of being the first ruler of Pergamos who enjoyed the title of king. He was a great warrior and won a decisive victory over the Gauls. The other petty Greek kings who ruled in Asia Minor banded together against him. At this time the Romans were making themselves felt in the East and Attalus, perceiving the advantage of an alliance, connected himself with them from the first and shared in their continuous success. His statesmanship, prudence and valor are attested by the fact that he greatly extended the limits of his kingdom and made his capital city, Pergamos, a place of considerable note, and a center of art and regal magnificence. Sculptors were employed to celebrate the king's victories in monuments of marble, and the city was adorned and beautified. He died at the age of seventy-two, after a reign of forty-four years, and was succeeded by his son Eumènes, one hundred and ninety-seven years before Christ.

Eumenes II continued, like his father, a warm friend to the Romans. Under his reign Pergamos reached the height of its splendor and the kingdom spread over the greater part of western Asia Minor, including Mysia, Lydia, a great part of Phrygia and Caria.

To celebrate his own great achievements, and especially his victory over the Gauls, he built in the mar-

ket place of Pergamos a vast altar for the worship of Zeus, or Jupiter. It was richly adorned with sculptures and especially with a gigantic frieze, in which the symbolic theme of the defeat of the barbarian giants by the gods was treated on such a scale, and with such a wealth of detail and perfection of technical skill, as made the monument one of the marvels of the ancient world.

Eumenes was a warm patron of education, the arts and sciences. He embellished the city as has been seen with many magnificent public buildings, and founded a library which became in importance second only to the celebrated library at Alexandria in Egypt. In consequence of the prohibition against importing papyrus from Egypt, issued by Ptolemy, he is said to have invented parchment; but this material was probably used for writing before his time. The library remained at Pergamos until Antonius presented it to the pleasure-loving queen of Egypt, Cleopatra. After reigning thirty-nine years he died, leaving the kingdom in a flourishing condition, and Pergamos as the first city in Asia Minor. He left an infant son in care of his brother, and at the death of the former (B. C. 133), who reigned under the title of Attalus III, the kingdom came by will into the possession of the Romans.

Pergamos continued to rank with Ephesus and Smyrna as one of the three great cities of the Roman province of Asia Minor. The devotion of its kings to the cause of the Romans was continued by the people,

who erected on the Acropolis a magnificent temple in honor of Augustus Cæsar. It was made the seat of a government, including the cities of the Caicus valley and some of those in the northern part of the Hermus valley. Under the Romans the city also became one of the chief seats of the worship of Esculapius, the ancient god of medicine. A great temple was erected in his honor and he was worshiped under the symbol or image of a great serpent. In the message to the church in Pergamos it is referred to as the place "where Satan dwelleth."* As Satan assumed the form of a serpent it may be possible that reference is here made to the symbol of the god Esculapius. To Pergamos came invalids from distant parts of the country to ask advice from the god, through priests, as to the treatment of their maladies. This was one among the first healing institutions in the world. But the friends of Esculapius did not depend wholly upon faith in their god for the healing of the sick. They erected a large hospital or curative establishment, where various kinds of diseases were treated. Both the temple and the hospital were outside the walls of the city.

This, in brief, is a sketch of the founding of Pergamos and some of the changes through which the city passed before the introduction of Christianity. It is the old, old story of war, bloodshed and conquest. The world's history, turn to it where we may, is too often but a record of human ambition, of cruelty, of

* Rev. 2: 13.

wickedness and bloodshed. Men who have sought possessions, fired by unholy ambition, and with the motto, "Might makes right," have marked their footsteps with the innocent blood of their fellows. It has been asked, "What wickedness, cruelty, and bloodshed, does the history of the world present in the career of men who have been ambitious for power, and who grasped at possessions? And when we think of their falling in the field of conflict, with their hearts set upon nothing but the gratification of their ambition, revenge, or plunder, what a lesson does it teach us of the depravity of fallen humanity. What multitudes, with all their passions of hate and revenge aroused by war, have had them suddenly silenced and have gone into the presence of the righteous Judge of the world. Oh what a sickening sight is fallen humanity, if allowed to develop its own principles. And if it be thus to us, so that we turn from the world in disgust, desiring to die, to its principles, its ambitions and its vanity, what must it be to him who discerneth and knoweth the state of the heart from which all these frightful horrors arise?"

These reflections are applicable not only to the ancient world, but they fit closely the conditions of modern times. Jesus Christ is declared in his Gospel to be the Prince of peace. His birth was the occasion of an angelic choir coming down and singing, "Glory to God in the highest, and on earth peace, good will toward men." And yet the so-called Christian nations of Europe are burdened with great standing armies,

ready at the least provocation and at a moment's warning to let loose the cruel, bloody dogs of war. The religion of Jesus in the strongest terms teaches love and good will to all men. He taught the brotherhood of humanity and the fatherhood of God, and that Christians should love each other with a special affection. And yet in the unnecessary, cruel war that devastated our own fair land not many years ago brethren of the same church communion were arrayed in deadly conflict against each other! With passions aroused they shot, wounded and killed those for whom Jesus had died and with whom they had enjoyed church fellowship. What a travesty upon the name of Jesus Christ! What a mockery of his holy religion!

Leaving this digression we come to the introduction of Christianity in Asia Minor and the founding of the first church in the city of Pergamos. What is true of Smyrna as to who first preached the Word of God to its people is likewise true of the capital of Mysia. When or by whom the Gospel of Jesus Christ was first proclaimed in the streets of Pergamos is not known. Probably not long after Paul's preaching at Ephesus and the stirring events there, recorded in the nineteenth chapter of the Acts, the disciples carried the Gospel to Pergamos. Demetrius informs his fellow-craftsmen "that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." The words, "almost throughout all Asia," show how rapidly the Gos-

pel was spreading over Asia Minor in Paul's time. The distance between Ephesus and Pergamos is about one hundred and fifty-eight miles, and as there was considerable traffic between the two cities the events occurring in one would soon be known in the other. Then, too, the apostolic church was first of all a missionary church. They labored with all the zeal begotten of love for the cause of Christ and kept it alive by earnest, faithful work. "Go ye therefore, and teach all nations" had fallen with all its force and weighty responsibility upon their ears and hearts from the lips of the blessed Master; and without hesitation they hastened to obey the words of the Son of God. Persecution only urged them on. Stripes, imprisonment and death only made them the more determined to preach the Word and to save sinners. With such men engaged in such a cause it is not at all remarkable that before the death of the beloved John flourishing churches had been founded not only in many of the cities of Asia Minor, but in Greece, Italy and other parts of Europe.

After the Word was preached at Ephesus and Smyrna, the zeal of the apostles and those associated with them would lead them out into other cities, and in this way not only Pergamos, but Sardis, Thyatira, Philadelphia, Laodicea, Colosse, and many other cities heard the Gospel preached by the bold missionaries of the cross. To Pergamos they came and the priests of Jupiter and Esculapius heard the death knell of their false religious systems.

After the church at Pergamos had been organized, and as a compact body of believers united in Christ, she met with many trials and persecutions. The conflict between the false religion and the true was a long one. On the one side were the missionaries of the cross, poor and powerless so far as this world counts power; on the other, the established religion with its temples, its priests and its great wealth, backed by the power of the Roman government. But the missionaries had on their side the truth and the spirit of God, and his grace sustained them in all their bitter trials. The city was full of sin and wickedness. In the message to the church it is justly called "Satan's seat." It was here that Antipas, the faithful martyr, sealed his faith with his blood. Of the history of this faithful servant of God we know but little. Tertullian mentions the martyr Antipas, and in the record of the martyrs of the primitive Christians it is stated that he was the bishop of Pergamos, and that he was cruelly put to death by being placed in the iron image of a large animal which was then heated red hot. When one reflects for a moment on the great cruelty practiced in thus literally roasting the beloved and faithful Antipas to death, it is not strange that the divine record says, "He was slain among you where Satan dwelleth"; for surely the devil alone could invent such horrible cruelty. Eusebius in his "Ecclesiastical History" refers also to three other martyrs who sealed their faith with their blood.

But the church had to some extent forgotten whence

she had been called, and some of her members became entangled again with the world. It will be observed that the charge against the church in the message sent to it refers especially to "them that hold the doctrine of Balaam" and the hated doctrine "of the Nicolaitans." Of these sects nothing is certainly known except that they were corrupt and led some who had accepted the true faith to stumble and fall. They indulged in the disorderly conduct practiced under the cloak of liberty by the heathens in their sacrificial banquets. They went so far in the laxity of their morals that they became unchaste and were guilty of the gross crime of fornication. They were also led, in their banquetings with the heathen worshipers, to eat "things sacrificed unto idols." These things made a strong case against the church, not because men fell away from the true faith, but because the church "had them" in her communion after they had thus fallen away. The first council at Jerusalem after duly considering the questions brought before it had decided that the brethren should abstain from meats offered to idols, and because the church at Pergamos had not hearkened unto the council, but had continued in this sin, the Spirit spoke the words of warning to them. Here were men who, claiming to belong to the church of Jesus Christ, were indulging in sin. They had gone away from the council of the church at Jerusalem. Doubtless they said church councils are an assumption of power and have no authority over human actions; but one of the charges against them was for

violating a decision of the council at Jerusalem. Step by step they had gone downward, until now they were guilty of the grossest crimes, and plunged headlong into worldly indulgences. It is sad indeed to reflect that even in our own age so many professing Christians are like those who are charged with unfaithfulness at Pergamos. Nominally they have a name in the church and are counted among the servants of God; but, while this is true of them, they are indulging in the sinful pleasures of the world, thus bringing reproach upon the name of Jesus and putting him to an open shame. If they would see themselves as God sees them, let them study carefully the solemn warnings addressed to five of the Seven Churches of Asia.

After the death of John Pergamos passed through various vicissitudes, until to-day the proud capital of Mysia is a mass of ruins. Its name and site are still preserved in the modern town of Bergamo, with a population of some twelve thousand, of which some four thousand are Greeks, and the rest Turks. They have four church buildings and are under the jurisdiction of Agathangelus, bishop of Ephesus.

In addition to the general interest excited in the mind of the traveler when visiting Pergamos, owing to its Bible associations, there are two places of more than ordinary interest. These are the acropolis, with its magnificent view and great wealth of ruins, and the remains of the church of St. John, which some writers do not hesitate to say, by inference at least, was built before the death of the evangelist for whom it has

been named. But, as we have already seen in considering the history of the church at Smyrna and as Macfarlane says, these churches were not built until after the conversion of Constantine the Great, in the fourth century.

Our photogravure shows very accurately the condition of the church as it stands to-day. Two large domes united by a heavy wall are still standing. The building is constructed of hard-burned brick, the same as those found in the ruins of Rome and Ephesus. The north dome is still used as a place of worship by the Greeks. An altar with candles and some very old oil paintings adorn the interior, which is very large and would hold not far from a thousand people. It is a dark, gloomy place, and inside and out are to be seen evidences of great age and decay. The other dome is used for a blacksmith shop, and the smith was pounding heated iron on his anvil when we passed through this portion of the ancient church. Other parts of the old church, which was an immense structure, are used as a storage room for cotton, large quantities of which are raised in the rich and fertile valley of the Caicus. Two cotton gins were running, removing the seeds from the staple, and a number of men, boys and girls were operating these and a large press where the cotton was baled and made ready for shipping.

Seeking a quiet corner in the shadow of one of the ancient domes of the old church I sat down and read and reread from my Bible the message of the Spirit

Ruins of Ancient Church, Pergamos

through John to the church in Pergamos. I had often read it before, but never with so much interest as now with the remains of one of the primitive churches about me. Sitting here alone I gave myself up to meditation. It was sad to think of the ruined building, but sadder still to think of the church with its candlestick removed. The remains of the old building were to me only another evidence of the mutability of all human and earthly things, and of the fact that man builds and time destroys. Surely there is an end to all earthly perfection. He who builds for time only loses all. How happy is that man who builds for eternity upon the everlasting rock of ages, upon the sure foundation, even Jesus Christ himself. And if he take heed as to how he builds and as to the material placed in his structure, using only gold, silver and precious stones, he shall never suffer loss, neither in time nor in eternity. Thank God for a sure foundation and for a sure building, of which we may say with Paul that we know that "we have a building of God, an house not made with hands, eternal in the heavens."*

Sitting thus alone in meditation the time passed by unheeded, and I was aroused by several Turks who stopped and eyed me closely. They were villainous looking fellows, but they offered no show of hostility, and after satisfying their curiosity passed on, much to my relief. Then came Bro. Lahman and Phædros, and we continued our walk among the ancient ruins.

* 2 Cor. 5: 1.

A steep, winding road leads up the mountain side to the ruined portal of the ancient city. Once it was surrounded by a massive wall of splendid masonry, but this has long since been thrown down, with the exception of a small portion of the original wall, which still stands in a good state of preservation at the northern end of the acropolis. The interior of the enclosure is literally strewn with massive ruins, evidence of departed magnificence. Mr. Lemley saw "temples in a half ruined state, statuary of exquisite workmanship, palaces of immense proportions, theaters with seats of polished marble, lofty arches, pilasters with entablatures broken, ponderous columns scattered over the ground in endless confusion."

Dr. McGarvey was thus impressed with the magnificent view from the acropolis: "The view from the summit of the Acropolis is not excelled by any that I saw in my entire journey. In every direction mountains are seen, near by or far away, and they present every variety of form and every shade of color known to mountain scenery. The broad plain of the Caicus stretches away to the east, terminated by a mountain barrier dim in the distance, and the same plain continues its course to the southwest until its varied hues of yellow and green are exchanged for the deep blue sea, and this is limited by the dim mountains of the islands of Mitylene, the ancient Lesbos. The Caicus is seen at intervals winding its way along this plain, and in the mountain passes in other directions many smaller streams are traced as they thread their way

through crooked valleys. All the elements of a magnificent landscape, mountains, plains, rivers, and sea, combine to make this one of the most magnificent views ever enjoyed by the people of an entire city looking abroad from their own housetops. Its commanding site made the city itself also a magnificent object when seen from the plain below, and especially from the plain toward the southwest, whence it stands out distinctly against the sky and seems to exalt itself above all the hills." Such is the view from the acropolis of Pergamos, and it so impressed our traveling companion, Bro. Lahman, that he was ready to declare with Dr. McGarvey that it was in many respects the most magnificent he had seen, not even excepting the fine view had from the top of the pyramids in Egypt.

In 1879–80 a series of excavations were made at Pergamos at the expense of the German government. The work was conducted under the direction of Hermann and Bohn, and many of the ancient buildings which adorned the mountain top were uncovered. The temples of Athena and Augusta and the frieze of the altar of Jupiter have been recovered. Several hundred pieces of ancient statuary were found and shipped to Berlin, where they may now be examined in the Museum of Antiquities at that place. The excavations only confirmed what history had recorded of the splendor and magnificence of ancient Pergamos; and so complete is its ruin and desolation that to-day no human being dwells within the circuit of its ancient

walls. Where once resounded the voice of revelry and feasting in the old temple halls of the gods, where once were heard the loud shouts of the idol worshipers calling upon their gods of wood and stone, now reigns supreme an awesome silence, unbroken save by the croaking of some bird of evil omen or the growl of some wild beast.

"I saw an idol temple;
But there no idol shone,
No golden censer burned
To gods of wood and stone."

The temples are overthrown, the idols are broken, the altars are thrown down, the voice of revelry is hushed forever, and in letters that may be read by all who pass by the word desolation is deeply engraven all about the mountain top where once stood the splendid city of Pergamos.

Late in the afternoon we leave Bergamo on our return to Soma. The evening shades gathered about us long before we reached our resting place for the night. Thoughts of brigands and robbers come to us as we drive along the lonely way, for we have heard that occasionally travelers are captured and held by these marauders for ransom, and that large sums of money have in this way been extorted from the friends of the luckless pilgrims. Only a year ago several English gentlemen were traveling in Turkey and were taken and held in this way, and two hundred thousand dollars was paid for their release. Such thoughts were not pleasant, and we dismissed them as best we could.

One of our horses became lame and our progress was very slow. It was with thankful hearts that we entered the narrow streets of Soma long after nightfall and were made welcome at the pleasant home of Ioannapolis.

The night was far spent when we laid our weary bodies down to rest, first thanking the kind Father for his protecting care over us. Early the next morning we were up and ready to start for Thyatira, Sardis and Philadelphia. When we took leave of our Greek friends they pressed our hands to their lips, an ancient Greek form of salutation, and wished us a safe journey and a pleasant voyage to our distant homes. Even the children gave us farewell and kissed our hands. As we rode away from them we heard them calling a blessing and a benediction upon us. We shall not soon forget this kind family of Greek Christians in far-away Asia Minor. May God bless them and lead them into greater light.

CHAPTER VI.

THYATIRA.

Akhissar (White Castle).—Ancient Thyatira.—Its Location.—Historical Sketch.—Lydia the Seller of Purple.—Introduction of Christianity.—Persecution of the Christians.—Letters to the Churches of Asia from Gaul.—Horrible Tortures Endured by the Servants of God.—Martyrdom of Maturus, Attalus and Blandina.—The Modern City.—The Message of Warning.

"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him

the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 2: 18–29.

IN our wanderings to and fro in Asia Minor we twice passed through the Turkish city of Akhissar, the site of the ancient city of Thyatira. The modern name signifies white castle, so called from the great quantities of white marble found at the place. The ancient name—Thyatira—signifies *perfume*, or *sacrifice of labor or contrition*. The city is noted in the Bible as the home of Lydia "a seller of purple," and as the seat of one of the Seven Churches of Asia, to which the Spirit of God dictated a message through John on the isle of Patmos. The modern Turkish town which now occupies the site of the ancient city is situated about one hundred and twenty miles north of Ephesus, seventy miles northeast of Smyrna, fifty-eight miles northwest of Philadelphia, thirty miles north of Sardis, and forty-eight miles southeast of Pergamos, on the northern limits of Lydia and on the borders of Mysia.

The city is situated on the river Lycus, which flows through a fertile plain producing abundant harvests of wheat and other grains. The plain terminates back of the city in a mountain range, from which it widens out until it is some eighteen miles in extent. The ancient caravan road from Pergamos to Phrygia passes by the place. Thyatira was founded by Alexander the Great. Tradition says there was here before his time a small

town called Pelopia. To Seleucus Nicator, however, belongs the honor of building and beautifying the city. About three hundred years before the Christian era this successful warrior, having secured peace from his enemies, had leisure to build towns and cities, and it was at this time that Thyatira was built. It never assumed the importance of Pergamos, Ephesus or Smyrna, but it became an important place and was noted all over the East for the production of the finest purple fabrics. It had large manufactories and the art of dyeing purple was carried to a high state of perfection. This industry became the source of a large revenue to the city.

When the city was founded by Alexander the Great he settled the place with a colony of Macedonians. Indeed Strabo records the fact that even before this a colony of these people dwelt at the place where the city was afterward located. It will be remembered that it was at Philippi in Macedonia that Paul and his company met Lydia. The people of Thyatira, or those at least who looked upon Macedonia as their native country, would very naturally visit the homes of their ancestors, and this may account for the finding of the dealer in purple at Philippi, of whom it is said: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faith-

ful to the Lord, come into my house, and abide there. And she constrained us."*

History records nothing of special interest concerning Thyatira until after the beginning of the Christian era. It was subject to the vicissitudes and changes which almost constant warfare brought to all the cities of the East. It was subject to the kings of Pergamos and shared in their prosperity. Andronicus selected it as a place of arms, and a few miles south of the city the king was finally defeated by the Romans, who then became the rulers of the city. Apollo was worshiped as the sun-god, and was the chief deity of Thyatira. It is thought that this form of worship was brought from Macedonia by the early colonists. The goddess Diana of the Ephesians was also honored with a place of worship and a priestess. It is also said that some of the renegade and corrupt Jews, "of the synagogue of Satan," from the dispersed tribes brought the worship of Baal to Thyatira. A temple was erected to his worship, and it may be possible that the reference made to Jezebel† in the message to the church recalls this fact, for she was the representative of Baal worship among the Israelites.

The city was under the rule of the Cæsars when the glad tidings of the Gospel of Jesus Christ were first proclaimed to its inhabitants. Whether this was done at the first by the brethren who came up from Ephesus, or whether the pious purple seller, after her con-

* Acts 16: 14, 15.
† Rev. 2: 20, 21.

version, returned to her adopted city and gave to her people their first knowledge of the crucified Savior, cannot now be certainly known. It is not improbable, however, that the pious Lydia, in her great zeal for the truth and with a desire that her city might know what the Lord had done for her, should have carried the first tidings of the glorious salvation to them. It is only reasonable to suppose that she did this and then called upon the brethren at Ephesus, a hundred and twenty miles away, to come over and help her. And thus the Gospel light shone, and its glad tidings of great joy to all men were preached in the streets of Thyatira; and not only in this city, but, as we have already seen, some time before the close of the first century, flourishing churches were established in all the principal towns and cities of Asia Minor. If it be true, as has been supposed, that Lydia was instrumental, under God's help and blessing, in first sowing the seed of Gospel truth in Thyatira, it is only another evidence that women were actively engaged in apostolic times in helping to spread the Gospel. One author in writing of this pious woman, of her conversion and of her work as a missionary helper says: "The Holy Spirit may have caused this narrative to have been written, that we might at least connect the conversion of Lydia with the circumstance of the Gospel being proclaimed at Thyatira, and a church being planted there."

The church at Thyatira had its conflicts and it did not escape the cruel persecutions which ravaged all

the churches. She also had her trials from unfaithful members, to which attention is called in the message sent to her from the seer of Patmos.

The persecution of the Christian church during the first centuries of its existence is terrible to contemplate, and it forms one of the darkest chapters in the history of the first three centuries of the Christian era. Men and women, old and young, were subjected to tortures and cruel punishments too horrible to think of. The churches at Smyrna, at Ephesus, at Pergamos, at Philadelphia, as well as all the churches in Asia and in all parts of the world, passed through these fiery trials of their faith. It was customary among the Christians to apprise their brethren in the different churches as to their sufferings and persecutions, and to exhort all to faithfulness unto death. Several of these letters have been preserved and have come down to us, giving us some knowledge of the nature of their sufferings. Of this character is the letter from the church at Smyrna giving a full account of the martyrdom of the aged and beloved Polycarp, which is to be found in the chapter on Smyrna. Of like character is the letter still preserved from the churches of Lyons and Vienne, in ancient Gaul, addressed to all the churches in Asia. The events spoken of in the letter occurred A. D. 177 under the reign of the Emperor Marcus Aurelius, but history records a still more cruel and savage persecution under Septimus Severus, ten years later. Because the letter from Lyons was addressed to the churches in Asia, and to show how the

primitive Christians suffered, it is here reproduced from Eusebius' "Ecclesiastical History." Referring to the letter he says:

It shows "the firmness of the champions of the true religion, their fortitude in the endurance of innumerable trials, their trophies erected over demoniacal agency, and their victories over their invisible antagonists, and the crowns that have been placed upon all these would proclaim and perpetuate an everlasting remembrance.

"Gaul was the place where the arena was prepared for the above mentioned conflict. Of these the two distinguished capitals are celebrated as surpassing all the rest, viz., Lyons and Vienne. Through both of these the river Rhone passes, traversing the whole region with a mighty stream. The account, however, of the martyrs, was sent by the most illustrious churches there, to those of Asia and Phrygia, by whom the events that took place among them are related in the following manner — I will subjoin their own declarations: 'The servants of Christ dwelling at Lyons and Vienne, in Gaul, to those brethren in Asia and Phrygia, having the same faith and hope with us, peace and grace and glory from God the Father and Christ Jesus our Lord.' Then, premising some other matters, they commence their subject in the following words:

"'The greatness, indeed, of the tribulation, and the extent of the rage exhibited by the heathen against the saints, and the sufferings which the martyrs endured in this country, we are not able fully to declare, nor is it, indeed, possible to describe them. For the adversary assailed us with his whole strength, giving us

already a prelude, how unbridled his future movements among us would be. And, indeed, he resorted to every means, to accustom and exercise his own servants against those of God, so that we should not only be excluded from houses, and baths, and markets, but everything belonging to us was prohibited from appearing in any place whatever. But the grace of God contended for us, and rescued the weak, and prepared those who, like firm pillars, were able, through patience, to sustain the whole weight of the enemy's violence against them. These coming in close conflict, endured every species of reproach and torture. Esteeming what was deemed great, but little, they hastened to Christ, showing in reality, "that the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us." And first, they nobly sustained all the evils that were heaped upon them by the populace, clamors and blows, plundering and robberies, stonings and imprisonments, and whatsoever a savage people delight to inflict upon enemies and foes. After this they were led to the forum, and when interrogated by the tribune, and the authorities of the city, they confessed in the presence of the multitude, and were shut up in prison until the arrival of the governor. Afterwards, they were led away to be judged by him, from whom we endured all manner of cruelty. Vettius Epagathus, one of the brethren, who abounded in the fulness of the love of God and man, and whose walk and conversation had been so unexceptionable though he was only young, shared in the same testimony with the presbyter Zacharias. He had indeed walked in all the commandments and righteousness of the Lord

blameless, and had been untiring in kind offices to man, abounding in zeal for God and fervent in spirit. As he was of this high character, he could not bear to see a judgment so unjustly passed against us, but gave vent to his indignation, and requested also that he should be heard in defence of his brethren, whilst he ventured to assert that there was nothing either godless or injurious among us. At this, those around the tribunal cried out against him, for he was a man of eminent standing. Nor did the governor allow a request so just and so properly made, but only asked whether he also were a Christian? He confessed in as clear a voice as possible, and he, too, was transferred to the number of martyrs, being publicly called the advocate (*paraklatos*) of the Christians. But behold the Holy Ghost within him more abundant than Zacharias, which, indeed, he displayed by the abundance of his love; glorying in the defense of his brethren, and to expose his own life for theirs. He was, indeed, a genuine disciple of Christ, following the Lamb whithersoever he would go. After this the others were also set apart, and the first martyrs came forth unhesitatingly, most cheerfully finishing the confession of martyrdom. They appeared, indeed, unprepared and inexperienced, and even weak, incapable of bearing the intensity of the mighty contest. Of these, indeed, about ten also fell away, causing great sorrow and excessive grief to our brethren, and damping the ardor of those who had not yet been taken. These, however, although they endured all manner of affliction, nevertheless were always present with the martyrs, and never left them. Then, indeed, we were all

struck with great fear, on account of the uncertainty of their holding out in the profession, not indeed dreading the tortures inflicted, but looking at the end, and trembling lest they should apostatize. Those, indeed, that are worthy to fill up the number of the martyrs, were seized from day to day, so that all the zealous members of the two churches, and those by whose exertions the church had been there established, were collected. Some domestics that were heathen, belonging to our brethren, were also seized, as the governor had publicly commanded search to be made for all of us. But these, at the instigation of Satan, fearing the tortures which they saw the saints suffering, and the soldiers besides this urging them, charged us with feasts of Thyestes, and the incests of Œdipus, and such crimes as are neither lawful for us to speak nor to think; and such, indeed, as we do not even believe were committed by men. These things being spread abroad among the people, all were so savage in their treatment of us, that, if before some had restrained themselves on account of some affinity, they now carried their cruelty and rage against us to a great excess. Then was fulfilled the declaration of our Lord, "that the day would come when every one that slayeth you will think he is doing God a service." The holy martyrs, after this finally endured tortures, beyond all description; Satan striving with all his power, that some blasphemy might be uttered by them. Most violently did the collective madness of the mob, the governor, and the soldiers, rage against Sanctus, the deacon of Vienne, and against Maturus, a new convert, indeed, but a noble champion of the faith. Also

against Attalus, a native of Pergamos, who was a pillar and foundation of the church there. Against Blandina, also, in whom Christ made manifest that the things that appear mean, and deformed, and contemptible among men, are esteemed of great glory with God, on account of love to him, which is really and powerfully displayed, and glories not in mere appearance. For whilst we were all trembling, and her earthly mistress, who was herself one of the contending martyrs, was apprehensive lest through weakness of the flesh she should not be able to profess her faith with sufficient freedom, Blandina was filled with such power, that her ingenious tormentors, who relieved and succeeded each other from morning till night, confessed that they were overcome, and had nothing more that they could inflict upon her. Only amazed that she still continued to breathe after her whole body was torn asunder and pierced, they gave their testimony that one single kind of the torture inflicted was of itself sufficient to destroy life, without resorting to so many and such excruciating sufferings as these.

"'But this blessed saint, as a noble wrestler, in the midst of her confession itself renewed her strength, and to her it was rest, refreshment, and relief from pain to repeat, "I am a Christian, no wickedness is carried on by us."* But Sanctus himself, also nobly

* The servants of the Christians before mentioned being afraid of the tortures they were threatened with, had confessed that the Christians killed infants, and committed incest; and here the devil endeavored that the Christians themselves, who were apprehended, should in the same manner calumniate the Christian religion. Therefore the judges tortured them in all manner of ways, that they should confess that they eat children, and committed incest. Upon this account Blandina (as hereafter it follows) cried out amidst her tortures—"I am a Christian, and there is nothing of wickedness acted amongst us." Vales.

sustaining beyond all measure and human power, the various torments devised by men, whilst the wicked tormentors hoped that, by the continuance and the greatness of the tortures, they would get to hear something from him that he ought not to say, withstood them with so much firmness, that he did not even declare his name, nor that of his nation, nor the city whence he was, nor whether he was a slave or a freeman, but to all the questions that were proposed, he answered in the Latin tongue, "I am a Christian."* For this he confessed instead of his name, his city, his race, and instead of everything. No other expression did the heathen hear from him. Whence, also, a great rivalry arose between the governor and the tormentors against him; so that when they had nothing further that they could inflict, they at last fastened red-hot plates of brass to the most tender parts of his body. But he continued unsubdued and unshaken, firm in his confession; refreshed and strengthened by the celestial fountain of living water that flows from Christ. But his body itself was evidence of his sufferings, as it was one continued wound, mangled and shriveled, that had entirely lost the form of man to the external eye. Christ suffering in him exhibited wonders; defeating the adversary, and graphically presenting to the rest, that nothing terrifies in the presence of the love of the Father, nothing pains in the presence of the glory of Christ. For when the wicked tortured the martyr again during the day, and supposed that whilst his members were swollen and inflamed, if they

* This Sanctus was born at Vienne, but was a deacon of the church at Lyons. Vales.

applied the same torment, they would subdue him, as if he then would not be able to bear even the touch of the hand, or else, that dying under his tortures he would strike a terror into the rest, not only was there no appearance like this, but, beyond all human expectation, the body raised itself, and stood erect amid the torments afterwards inflicted, and recovered the former shape and habit of the limbs; so that his second tortures became, through the grace of Christ, not his torment, but his cure. But the devil also led forth a certain Biblias to torture, who was one of those who had renounced the faith, thinking that he had already consumed her, was anxious to increase her condemnation by blasphemy, and constrained her as a frail and timid character, easily overpowered, to utter impieties against us. But in the midst of the tortures she repented and recovered herself, and as if awakening out of a deep sleep, was reminded by the punishment before her of the eternal punishment in hell. And accordingly she contradicted the blasphemers in her declarations. "How," said she, "could such as these devour children, who considered it unlawful even to taste the blood of irrational animals?" After that she professed herself a Christian, and was added to the number of martyrs. But as all the tortures of the tyrants were defeated by Christ, through the patience of the martyrs, the devil devised other machinations; among these were their confinement in prison, in a dark and most dismal place; their feet also stretched in the stocks, and extended to the fifth hole,* and other

* The instrument of punishment here mentioned was a piece of timber, with five pair of holes cut at different distances apart. The feet were put into these

torments, which the enraged minions of wickedness, especially when stimulated by the influence of Satan, are accustomed to inflict upon the prisoners. Numbers of them were, therefore, suffocated in prison, as many as the Lord would have to depart, thus showing forth his glory. Some of them, indeed, had been cruelly tormented, so that it appeared, even if any means were applied to recover them, they would scarcely live; though confined in prison, devoid of all human aid, they were strengthened by the Lord, and filled with power from him both in body and mind, and even stimulated and encouraged the rest. But the new converts and those that were recently taken, whose bodies were not exercised in trial, did not bear the oppression of incarceration, but died within the prison.

"'But the blessed Pothinus, who had faithfully performed the ministrations of the episcopate (bishopric) at Lyons, and who was past his ninetieth year, and very infirm in body; who, indeed, scarcely drew his breath, so weak was he in body at the time; yet in the ardor of his soul, and his eager desire for martyrdom, he roused his remaining strength, and was himself also dragged to the tribunal. Though his body, indeed, was already nearly dissolved, partly by age and partly by disease, yet he still retaining his life in him, that Christ might triumph by it. When carried by the soldiers to the tribunal, whither the public magistrates accompanied him, as if he were Christ himself, and when all the mob raised every outcry against him, he gave a noble testimony. When interrogated by the

and fastened with ropes and cords. The torture was excruciating, as the feet were extended to the utmost limit.

governor, who was the God of the Christians, he said, "If thou art worthy, thou shalt know." After this, he was unmercifully dragged away and endured many stripes, whilst those that were near abused him with their hands and feet in every possible way, not even regarding his age. But those at a distance, whatsoever they had at hand, every one hurled at him. For they supposed they would thus avenge their own gods. Thus, scarcely drawing breath, he was thrown into prison, and after two days he there expired. A wonderful interposition of God was then exhibited, and the boundless mercy of Jesus clearly displayed a thing that had rarely happened to the brotherhood, but by no means beyond the reach of the skill of Christ. For those that had fallen from the faith on the first seizure were also themselves imprisoned, and shared in the sufferings of the rest. Their renunciation did them no good at this time, but those that confessed what they really were, were imprisoned as Christians; no other charge being alleged against them. But these, at last, were confined as murderers and guilty culprits, and were punished with twice the severity of the rest. The former, indeed, were refreshed by the joy of martyrdom, the hope of the promises, the love of Christ, and the Spirit of the Father; but the latter were sadly tormented by their own conscience. So that the difference was obvious to all in their very countenances, when they were led forth. For the one went on joyful, much glory and grace being mixed in their faces, so that their bonds seemed to form noble ornaments, and, like those of a bride, adorned with various golden bracelets, and impreg-

nated with the sweet odor of Christ, they appeared to some anointed with earthly perfumes. But the others, with downcast look, dejected, sad, and covered with every kind of shame, in addition to this, were reproached by the heathen as mean and cowardly, bearing the charge of murderers, and losing the honorable, glorious, and life-giving appellation of Christians. The rest, however, seeing these effects, were so much the more confirmed, and those that were taken immediately, confessed, not even admitting the thought suggested by diabolical objections. After these things their martyrdom was finally distributed into various kinds; for platting one crown of various colors and all kinds of flowers, they offered it to the Father. It was right, indeed, that these noble wrestlers, who had sustained a diversified contest, and had come off with a glorious victory should bear away the great crown of immortality. Maturus, therefore, and Sanctus, and Blandina, and Attalus, were led into the amphitheatre to the wild beasts, and to the common spectacle of heathenish inhumanity, the day for exhibiting the fight with wild beasts being designedly published on our account Maturus, however, and Sanctus again passed through all the tortures in the amphitheatre, just as if they had suffered nothing at all before, or rather as those who in many trials before had defeated the adversary, and now contending for the crown itself, again, as they passed, bore the strokes of the scourge usually inflicted there, the draggings and lacerations from the beasts, and all that the madness of the people, one here and another there, cried for and demanded; and last of all the iron chair, upon which

their bodies were roasted, whilst the fumes of their own flesh ascended to annoy them. The tormentors did not cease even then, but continued to rage so much the more, intending if possible to conquer their perseverance. They could not, however, elicit anything from Sanctus, besides that confession which he had uttered from the beginning.

"'These two, therefore, in whom life for the most part had remained through the mighty conflict, were at last dispatched. On that day they were made an exhibition to the world, in place of the variety of gladiatorial combats. Blandina, however, was bound and suspended on a stake, and thus exposed as food to the assaults of wild beasts, and as she thus appeared to hang after the manner of the cross, by her earnest prayers she infused much alacrity into the contending martyrs. For as they saw her in the contest, with the external eyes, through their sister they contemplated him that was crucified for them, to persuade those that believe in him, that every one who suffers for Christ will forever enjoy communion with the living God. But as none of the beasts then touched her, she was taken down from the stake, and remanded back again to prison to be reserved for another contest; so that by gaining the victory in many conflicts, she might render the condemnation of the wily serpent irrefragable, and though small and weak and contemptible, but yet clothed with the mighty and invincible wrestler Christ Jesus, might also encourage her brethren. Thus she overcame the enemy in many trials, and in the conflict received the crown of immortality. But Attalus himself, being vehemently demanded by

the populace, as he was a distinguished character, came well prepared for the conflict, conscious as he was of no evil done by him, and as one who had been truly exercised in Christian discipline, and had always been a witness of the truth with us. When led about in the theatre, with a tablet before him, on which was written in Latin, "This is Attalus the Christian," and the people were violently incensed against him, the governor, learning that he was a Roman, ordered him to be remanded back again to prison with the rest, concerning whom he had written to Cæsar, and was now awaiting his determination. But he (Attalus) in the mean time was neither idle nor unprofitable to them, but, by their patient endurance, the immeasurable mercy of Christ was manifested. For by means of those that were yet living, were things dead made to live. And the martyrs conferred benefits upon those that were no martyrs.* Much joy was also created in the virgin mother, for those whom she had brought forth as dead she received again as living. For by means of these the greater part of those that fell away, again retraced their steps, were again conceived, were again endued with vital heat, and learned to make the confession of their faith. And now living again, and strengthened in their faith, they approached the tribunal, where that God that willeth not the death of the sinner, but inviteth all to repentance, sweetly regarding them, they were again interrogated by the governor. For as Cæsar had written that they should be beheaded, but if any renounced the faith these should be dismissed; at the commencement of the fair

i. e., upon those that had fallen away.

which is held here, which indeed is attended by an immense concourse of people from all nations, the governor led forth the martyrs, exhibiting them as a show and public spectacle to the crowd. Wherefore, he also examined them again, and as many as appeared to have Roman citizenship, these he beheaded. The rest he sent away to the beasts. But Christ was wonderfully glorified in those that had before renounced him, as they then, contrary to all suspicion, on the part of the Gentiles, confessed. And these indeed were separately examined, as if they were soon to be dismissed; but as they confessed, they were added to the number of the martyrs. Those, however, who had never any traces of the faith, nor any conception of the marriage garment, nor any thought of the fear of God, remained without, who, as the sons of perdition, blasphemed the way by their apostasy. All the rest, however, were attached to the church, of whom, when examined, a certain Alexander was found to be one, a Phrygian by birth, and a physician by profession. Having passed many years in Gaul, and being well known for his love of God and his freedom in declaring the truth, for he was not destitute of apostolical grace, he stood before the tribunal, and by signs encouraged them to a good confession, appearing to those around the tribunal as one in great pain. The mob, however, chagrined that those who had before renounced the faith were again confessing, cried out against Alexander, as if he had been the cause of this. And when the governor urged and asked him who he was, and he replied that he was a Christian, in his rage he condemned him to the wild beasts, and, according-

ly, on the following day he entered the arena with Attalus. For the governor, to gratify the people, also gave up Attalus the second time to the beasts.

"'Thus, enduring all the torments that were invented as punishment in the amphitheatre, and after sustaining the arduous conflict, these were finally dispatched. As to Alexander, he neither uttered a groan nor any moaning sound at all, but in his heart communed with God; and Attalus, when placed upon the iron chair, and the fumes from his roasting body arose upon him, said to the multitude in Latin: "Lo, this is to devour men, what you are doing. But as to us, we neither devour men nor commit any other evil." And when asked what was the name of God, he answered, God has no name like man. After all these, on the last day of the show of the gladiators, Blandina was again brought forth, together with Ponticus, a youth about fifteen years old. These were brought in every day to see the tortures of the rest. Force was also used to make them swear by their idols; and when they continued firm and denied their pretended divinity, and set them at nought, the multitude became outrageous at them, so that they neither compassionated the youth of the boy nor regarded the sex of the woman. Hence they subjected them to every horrible suffering, and led them through the whole round of torture, ever and anon trying to force them to swear, but were unable to effect it. Ponticus, indeed, encouraged by his sister, so that the heathen could see that she was encouraging and confirming him, nobly bore the whole of these sufferings, and gave up his life. But the blessed Blandina, last of all, as a noble mother

that had animated her children, and sent them as victors to the great King, herself retracing the ground of all the conflicts her children had endured, hastened at last, with joy and exultation at the issue, to them, as if she were invited to a marriage feast, and not to be cast to wild beasts. And thus, after scourging, after exposure to the beasts, after roasting, she was finally thrown into a net and cast before a bull, and when she had been well tossed by the animal, and had now no longer any sense of what was done to her by reason of her firm hope, confidence, faith, and her communion with Christ, she too was dispatched. Even the Gentiles confessed, that no woman among them had ever endured sufferings as many and great as these. But not even then was their madness and cruelty to the saints satisfied; for these fierce and barbarous tribes, stimulated by the savage beast, Satan, were in a fury not easily to be assuaged, so that their abuse of the bodies assumed another novel and singular aspect. Not abashed when overcome by the martyrs, but evidently destitute of all reason, the madness both of the governor and the people, as of some savage beast, blazed forth so much the more, to exhibit the same unjust hostility against us. That the Scriptures might be fulfilled, "He that is unjust, let him be unjust still: and he that is righteous, let him be righteous still." For these that were suffocating in the prison, they cast to the dogs, carefully watching them night and day, lest any should be buried by us, and then also cast away the remains left by the beasts and the fire, howsoever they had either been mangled or burnt. They also guarded the heads of the others, together with the

trunks of their bodies, with military watches, for many days in succession, in order to prevent them from being buried. Some, indeed, raged and gnashed their teeth against them, anxious to find out some better way of punishment. Others, again, laughed at and insulted them, extolling their idols, and imputing to them the punishment of the martyrs. But others, more moderate, and who in some measure appeared to sympathize, frequently upbraided them, saying, "Where is their God and what benefit has their religion been to them, which they preferred to their own life?" Such was the variety of disposition among the Gentiles, but among our brethren, matters were in great affliction for want of liberty to commit the bodies to the earth. For neither did the night avail us for this purpose, nor had money any effect to persuade, nor could any prayers or entreaties move them. But they guarded them in every possible way, as if it were a great gain, to prevent them from burial. . . . The bodies of the martyrs, after being abused in every possible manner, and thus exposed to the open air for six days, were at length burned and reduced to ashes by the wicked, and finally cast into the Rhone that flows near at hand, that there might not be a vestige of them remaining on the land. These things they did as if they were able to overcome God, and destroy their resurrection, as they themselves gave out, "that they might not have any hope of rising again, in the belief of which, they have introduced a new and strange religion, and contemn the most dreadful punishments, and are prepared to meet death even with joy. Now we shall see, whether

they will rise again; and whether their God is able to help them."'

"It may be well here to add to these accounts, other extracts from the same epistle, in which the moderation and benevolence of these martyrs whom we have mentioned, is recorded in the following words: 'They were also so zealous in their imitation of Christ, who, though in the form of God, thought it not robbery to be equal with God, that though they were esteemed in the same light, and had neither once nor twice, but frequently, endured martyrdom,* and had been again taken away from the beasts to prison, and had brands, and scars, and wounds spread over them, they did not proclaim themselves martyrs, for it did not become us to apply this name to them; but if any one of us, either by letter or in conversation, called them martyrs, they seriously reproved us. For they cheerfully yielded the title of martyr to Christ, the true and faithful Martyr, (witness) the First-begotten from the dead, the Prince of divine life. They also made mention of those martyrs that had already departed and said: "They are now martyrs whom Christ has thought worthy to be received in their confession, setting the seal to their martyrdom (testimony) by the issue. But we are but indifferent and mean confessors, and with tears did they entreat the brethren, that they should offer up incessant prayers, that they might be made perfect. They exhibited, indeed, the power of martyrdom in fact, exercising much freedom in declaring themselves to all people, and manifested their

* The author here applies the term to those who had been put to the torture and faithfully confessed Christ, and were liberated again.

noble patience and fearless intrepidity; but the name of martyrs (witnesses) they declined receiving from the brethren, filled as they were with the fear of God. . . . They humbled themselves under the mighty hand, by which they were now highly exalted. Then, however, they pleaded for all, they accused none, they absolved all, they bound none, and prayed for those that were so bitter in their hostility, like Stephen, that perfect martyr. 'Lord, impute not this sin to them.' But if he prayed for those that stoned him, how much more for the brethren. . . . . This was their greatest conflict against him, (the devil,) on account of the genuine character of their love, that the beast being choked and throttled might be forced to return alive again those whom he had already thought to have swallowed. For they did not arrogate any superiority over the backsliders: but in those things wherein they themselves abounded, in this they supplied those that were deficient, exercising the compassion of mothers, and pouring forth many prayers to the Father on their account. They implored life, and he gave it to them, which they also shared with their neighbors; coming off victorious over all, to God: always lovers of peace, they always recommended peace, and with peace they departed to God. Not leaving grief to their mother, (the church,) no discord or dissensions to the brethren, but joy and peace, unanimity and love.'"'

Such is a brief sketch of the trials and sufferings endured by the primitive Christians for the sake of their crucified Redeemer. And the story of the persecution of the churches in Gaul could have been truthfully re-

peated of all the churches. At Jerusalem, at Rome, in Asia, in Macedonia, the fires of persecution were lighted and the servants of God were put to death by thousands. But they took it as a great joy when they were counted worthy to suffer for him who bore so much for them. When we reflect for a moment on what these men and women of God were called upon to pass through, how cruelly and heartlessly they were tortured, how all the devilish ingenuity of their tormentors was exercised in inventing means of inflicting the most intense suffering, and how patiently they bore it all, and then contrast our condition with theirs, how small appears our willingness to suffer for Christ's sake, and how little we have to boast of zeal and consecration to his cause. How little we are willing to bear for Christ's sake to-day. The church and the world are walking hand in hand. Pride, fashions, follies, worldliness, which deadens all spiritual life, is making inroads upon the church. Has the cross lost its offense? Is there no cross for us to bear? Shall we reach heaven on "flowery beds of ease"? Where is the zeal, the devotion, the consecration, and the faithfulness of the church to-day as compared with what it was in the first centuries of its existence?

The letter from the churches in Gaul giving the account of their persecutions is only indirectly connected with the Seven Churches of Asia. It is given here in the hope that it will incite in us as Christians more zeal and faithfulness, and a deeper degree of thankfulness to God that we live in an age and in a land where

we may worship him without fear of prison or scourge, rack or stake, wild beast or any other kind of torture, and that it will beget in us a determination to more earnestly contend for the faith once delivered to the saints.

The later history of Thyatira is with very few exceptions the history of all the towns and cities of Asia Minor. First a time of growth and prosperity, and with this great wealth. Then pride, corruption, decay, downfall and ruin. The ruins of Ephesus and Pergamos are duplicated again and again in all parts of the country, and the same conditions brought about like results in all cases.

In our own country within the last fifty years there has been a marvelous increase of wealth. In our large cities millionaires are to be counted by scores, and unless a man be worth a score of millions he is hardly to be classed with the very wealthy. This great wealth is begetting the same conditions that preceded the downfall not only of the cities of Asia Minor, but of Egypt, Greece and Rome as well. Like causes produce like results, and history repeats itself. The accumulation of great wealth in our Republic, unless it be redeemed from corrupting influences by the "quality of munificence," which alone can save its possessor from degradation, will as surely bring ruin to us as it brought it to the countries and cities in ancient times.

Let us take a glimpse at Thyatira as it appeared to some of the writers who have visited the place during the last century. In 1816 Mr. Lindsay visited the

place and says: "Ak-hissar, the ancient Thyatira, is said to contain about thirty thousand inhabitants, of whom three thousand are Christians—all Greeks, except about two hundred Armenians. The superior to whom I presented the Romaic Testament, esteemed it so great a treasure, that he earnestly pressed me, if possible, to spare another, that one might be secured to the church free from accidents, while the other went round among the people for private reading."

Dr. Fisk visited Thyatira in 1828 and thus describes it: "Thyatira is situated near a small river, a branch of the Caicus, in the center of an extensive plain. At the distance of three or four miles, it is almost completely surrounded by mountains. The houses are low; many of them of mud or earth. Excepting the Motsellinus' palace there is scarcely a decent house in the place. The streets are narrow and dirty, and everything indicates poverty and degradation. . . . . The Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town, one thousand houses, for which taxes are paid to the government."*

In 1848 Dr. Schneider spent some time in Thyatira, and his description will give an idea as to the appearance of the place a half century ago: "From Magnesia we proceeded to Thyatira, the site of one of the Apocalyptic churches, now called Akhissar. The population consists of about seven hundred Musselman hous-

* "Memoirs of Rev. P. Fisk."

es, two hundred and fifty Greek, and fifty Armenian. The town is located in a plain of considerable size, and is hardly visible on being approached, by reason of the profusion of foliage. The plain itself is bounded on all sides by mountains, and cotton and a kind of reddish root (madder), used for dyeing red, are raised abundantly. I observed that this root is extensively cultivated in all that region, and forms an important article of export to England, where it is used for dyeing purposes. In Acts 16: 14, we read of Lydia, a seller of purple of the city of Thyatira. May not this root be the very article with which her purple was colored, which she was selling at Philippi, when the Lord opened her heart to attend to the things spoken by Paul? It seems to me probable. But, if it was so, this art of coloring appears to have been lost, for I could not find that it is now at all practiced in that place or region. The Christian traveler naturally looks for something interesting in a place where once existed the true church of Christ. But alas! how sadly is he disappointed! The place presents an appearance in nothing different from other Turkish towns. Every thing wears a Mussulman aspect. The houses, streets, dress, occupation, and language of the inhabitants all indicate a predominating Turkish influence. Christianity exists there in name, but it is the bare name. Its spirit has long since fled."*

In 1879 Dr. McGarvey spent a short time at Thyatira. Approaching it from the south the city is almost

* *Missionary Herald*, February, 1848.

hidden by groves of tall cypress trees, but white minarets gleaming through these, and occasional groups of houses coming into view, combine with the dark foliage and dark forms of the trees and the purple mountain-wall in the distance to present an oriental landscape of the most pleasing character. The cypress groves occupy the old graveyards of the city, the trees having been planted by the graves as signs of mourning, and it was sad to observe the fact that these cities of the dead occupy far more space than the city of the living. The same is true of many other cities and villages which I saw in Asia Minor, and yet these large cemeteries have been filled up during the comparatively short period of Turkish dominion, all the graves, tombs, and sepulchres of the early Christian period and of the still earlier heathen period having been long ago swept away or hidden beneath the surface. The city, like all the other interior Asiatic towns, is composed chiefly of one-story houses built of small stones laid in a thick mass of poorly tempered mortar. The walls are frequently strengthened by pieces of timber built in horizontally at intervals of two or three feet, and in some instances they are plastered on the outside. The roofs are of rude tiles, supported by rafters made of round poplar poles, and they project about two feet beyond the walls so as to protect the latter from the drip in the rainy season. In these walls, as in those of the villages of Palestine, I frequently saw well shaped stones from ancient buildings. On the streets I saw stone coffins used for

watering troughs and Corinthian capitals used for doorsteps or perforated for the mouths of wells or cisterns.*

Lemley in 1891 says: "Thyatira has a population of about seventeen thousand. The present city is on the old site of old Thyatira, so that but little of the ruins of the old city remains. Along the river bank and here and there through the streets broken pillars and dismantled blocks of huge stone lie scattered or built in the wall of the present city. Only a small portion of the ancient wall and two corner-stones of the Apocalyptical church are shown."†

One of the difficulties in ascertaining the population of these modern Turkish towns lies in the fact that the census is taken by houses and sometimes by families. As a result the actual number of inhabitants cannot be accurately known. This may account for the difference which is found among the writers as to the population of Thyatira. Lindsay places the number of the people at about thirty thousand; Dr. Fisk places the number of houses at one thousand, stating that taxes were paid on this number; McGarvey in 1879 put the population at about nine thousand, while Lemley in 1891 says the populatlon is about seventeen thousand. Much of this is of course guesswork, or is based upon information given by untrustworthy Turkish officials. We are inclined to think that McGarvey's estimate comes nearer the facts than any of the others. Sev-

* "Lands of the Bible," page 587.
† "The Land of Sacred Story," page 432.

eral thousand Greek Christians live in the town, but the Turks largely predominate, and the Greeks to some extent are influenced by their surroundings.

The Mohammedan at Thyatira and indeed in all parts of Asia Minor differs but little from his co-religionist in Egypt and Palestine; he is the same fanatical fatalist the world over. He hates a Christian with a hearty good will, and when the conditions are favorable does not hesitate a moment to make his hatred known and felt. To him the Christian is an infidel dog, and whenever he has the power and is free from restraint he settles the difference between them either by killing the Christian or having him embrace Islamism. He gained his power in the East not by honorable argument, or by virtue of the superiority of his religion, but by the brute force of the sword. But his power is waning. "They that take up the sword shall perish by the sword," is being exemplified in the case of the Moslem to-day. Were it not for the jealousy among the so-called Christian nations of the Old World the Moslem power would be swept from Europe and Asia Minor as the summer leaves are driven by the storms of autumn.

The creed of the Mohammedan is embraced in these words, "There is no God but Allah, and Mohammed is his prophet." "There are three additional cardinal points which the devout Moslem must accept: (1) God and the angels, (2) written revelation and the prophets, and (3) the resurrection, judgment, eternal life and predestination, which they carry to extreme fatal-

ism. The system is full of cruelty and despotism. While it denies that a woman has a soul, yet it teaches a sensual paradise, and the good Moslem's is to consist of three hundred houris all perfect in loveliness. In his paradise is to be found the indulgence of every appetite, and the gratification of every passion. No wonder, with such a creed, that Macaulay says that the worst Christian government is far superior to the best Mohammedan government. In all Mohammedan countries, freedom of thought and private judgment in religion are crushed and annihilated, and, since every Christian is regarded as an infidel, possessed of an evil eye (a supposed power of fascinating, of bewitching, or otherwise injuring by the looks), makes it not only dangerous for travelers, but interposes a barrier against the reception of Christianity. It seems to us that no system could have been devised with more consummate skill for shutting out the nations, over which it has sway from the light of truth. The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty and truth which the world has yet known."*

The Moslem has his regular hours of prayer each day and he as a rule observes them with great regularity. The hours of prayer are called from the minarets or towers standing near the mosques, by one of the faithful known as the muezzin, and when the call is made the Moslem at once engages in prayer, be he in

* "The Land of Sacred Story," page 435.

the street, in the field, in the shop or in the house. We have watched them kneeling down and saying their prayers, and they seemed to be wholly absorbed in their devotions. They pay no attention whatever to lookers-on, and as they pray seem entirely oblivious to their surroundings. This is the result of training and habit. Children are taught to pray, and during their devotions they, like the men, seem to be entirely isolated from their surroundings. Dr. Thomson says: "There is certainly an air of great solemnity in their mode of worship and, when performed by a large assembly in the mosques, or by a detachment of soldiers in concert, guided in the movements of their bodies by an iman or dervish, chanting the service is quite impressive. I have seen it enacted by moonlight, on the wild banks of the Orontes, in the plain of Hamath, and the scene was sometimes more than romantic. But alas! it was by as villainous a set of robbers as could be found even in that lawless region."

The peculiar attitudes assumed in prayer by the Moslems often attracted our attention and are rather interesting. The shoes or sandals are removed from the feet, and among the wealthy a rug is spread upon the floor or ground. The next care is to turn the face toward Mecca, the birthplace of Mohammed. This custom was borrowed from the Jews. Daniel kneeled before the open window in his chamber toward Jerusalem "three times a day, and prayed and gave thanks before his God." After securing a correct position the devotee raises the open hands until the thumbs

Moslem Praying.

See page 194

nearly touch the ear, repeating at the same time the words, *Allah ku akbar*, "God is most great." The hands are next placed on the knees and the body bent forward. This is repeated, and then dropping upon the knees the body is bent forward until the forehead touches the ground between the extended hands. The photogravure on page 195 gives the last position and was taken while the Moslem was engaged in prayer. The movements are repeated three times, and as they progress short portions of the Koran are mumbled over, and the statement is made over and over again that there is but one God and Mohammed is his prophet. This finishes the prayer. The Moslem rises and goes about his work again, ready to repeat the performance at the next call of the muezzin.

If much praying made people good then the Moslem would stand high in piety and virtue. Unfortunately, in his case, the opposite is true. He will rise from his prayers and steal, lie and cheat as if these were virtues instead of vices. Of course there are exceptions, but the exceptions are so rare that they exemplify the rule.

The ancient ruins of Thyatira are void of interest. It is true that the supposed walls of an ancient church are pointed out, but it is very doubtful whether any remains of the structure are to be found. The remains of the stadium and theater are shown near the river. In all these towns the ruins of these two structures are to be found, giving proof of the pleasure-loving disposition of the people. We have referred to

the theaters frequently, and that the reader who has not seen one of these ancient structures may have a correct idea of their construction we give a photogravure on next page, which will show at a glance how they were built. It is a reproduction of a photograph of the ruins of an ancient theater at Athens. It is in a good state of preservation at this time, and the reader may well imagine that he is standing on the roadway which leads to the Acropolis, looking at the ancient ruin. The stage and the marble seats arranged in tiers are clearly shown. Some of the seats in the lower center tiers as will be noticed have backs to them. These were occupied by persons of rank, usually government officials and priests. On some of them the name of the owner was carved in the marble and may be read to-day.

The message from the Spirit to the church in Thyatira, like those to all the churches of Asia, is not in all points so easy to understand. The reference to Jezebel may be accounted for on the supposition that the renegade Jews already referred to established Baal worship here, and now those who had united with the church had been seduced and had fallen away from the true faith. Or the reference may be a simple characterization of the fallen state of those who had gone away from the truth. Jezebel was an idolater, and she caused her weak husband Ahab to become an idol worshiper with her. Some one at Thyatira claiming to be a prophetess, who doubtless was a

An Ancient Theater.

See page 198

member of the church, was teaching false and erroneous doctrines, and she is referred to as Jezebel.

It is worthy of note that the charge, "I have a few things against thee," is preferred against the angel (the bishop or elder) of the church; not because he was teaching erroneous doctrine himself, but "because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things offered unto idols."* The bishop and those who were faithful had erred in not putting the false teacher away from among them, so that she would not in her teaching use the influence of the church in propagating error. Had the false prophetess been delivered unto Satan for the destruction of the flesh the charge would not have been made against the elder. There is however comfort for the faithful in the words which follow, "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which you have already hold fast till I come."† Then is given the precious promise, to him "that overcometh and keepeth my works to the end . . I will give him the morning star."

The warning given to the church at Thyatira may be applicable to the church to-day, and it will be well for us to give earnest heed to what the Spirit says to us through the churches of Asia. Many professing

* Rev. 2: 20.
† Rev. 2: 24, 25.

Christians are being seduced by false teaching to go after the things of the world. The Jezebels ply their vocations to-day as they did in the churches of Pergamos and Thyatira in ancient times. Idolatry, perhaps not so gross in its form, or so sensual in its practice, but idolatry none the less, is to be found in the churches in these modern times. Money is one of the gods before which thousands are worshiping to-day. Covetousness, which is idolatry, is one of the withering sins of the age. Others bow down to the goddess of fashion and cast before her shrine all their hopes of eternal life. Church fairs, festivals, the love of pleasure and amusement are sapping the spiritual life of those who give way to these indulgences. Secret societies intrenched in so many of the so-called Christian churches are robbing Christianity of much that belongs to her, and is incalculably damaging the cause of Christ. Against all these things come the words pronounced against sin and departures from the way of life. Will we not turn quickly and repent ere God's wrath burns and we are consumed? God help us to hear what the Spirit saith to the churches.

CHAPTER VII.

SARDIS.

From Akhissar to Sardis.—Turkish and Greek Women.—Gypsies.—The Ruins of Sardis.—Historical Sketch.—Golden Sands of Pactolus.—Crœsus and Cyrus.—The Fall of Sardis.—Introduction of Christianity.—The Message from Patmos.—The Acropolis.—A Night Scene at Sardis.—The House of Crœsus.—The Temple of Cybele.—Theater and Stadium.—The Remains of Ancient Churches.—The Present Inhabitants of Sardis.—A Degenerate Church.—The Faithful Few.

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3: 1-6.

THE railway which passes through Akhissar (Thyatira) is a branch leaving the main line at Magnesia and extending as far as Soma. We were informed that it is the intention of the owners of

the road, at an early day, to extend the branch from Soma to Pergamos. Even Asia is feeling something of the progress characteristic of our own western continent, and the building of railways will have a marked influence for the better upon her civilization. Build and operate railway and telegraph lines in these eastern countries and follow these with schools and Christian education, and the semibarbarous conditions now prevailing in Turkey in Asia will give place to the benign influence of civilization.

From Akhissar to Magnesia the distance is thirty-one and a half miles, and from the latter city to Sardis, which is located on the main line of the road, the distance is fifty-seven miles. The road extends beyond Sardis a distance of forty-five and a half miles to Alascheir, the name of the modern town which occupies the site of ancient Philadelphia.

Our journey from Thyatira was without special interest other than that always afforded by journeying in a strange land. The country through which we passed appeared to be fertile, and was of the same general appearance as all the valleys through which we traveled in this part of Asia. The natives in large numbers assembled at the stations to see the trains arrive and depart, and as a stop of from ten to fifteen minutes was usually made we had an opportunity of mingling with the people and seeing something of their manners and customs. The crowds were made up largely of men, but both Greek and Turkish women were often to be seen at the depots. The Turkish

women dressed in bright red, loosely made garments, and with face closely veiled were in striking contrast with their Greek sisters whose dress, while peculiar in some respects, was more nearly like our western costumes. The Greek women do not have their faces veiled, and they appeared to us to be fully as modest as the Turks, who, in addition to the heavy veiling worn over the face, would also turn their backs upon strangers of the opposite sex if any such chanced to pass by. While the Greek women appear in public unveiled they are, as before noted, fully as modest as the veiled women of the Turkish harem. They are unassuming, virtuous, and make faithful wives and kind, loving mothers. The men, in addition to the ordinary dress, had heavy leathern belts about their waist. These belts in form had a number of folds of leather into which were thrust large knives, and in some cases heavy pistols. The evil looking faces of the men, Turks for the most part, indicated that they would not be slow to use their weapons upon slight provocation. The Mohammedans hate the Christians in common everywhere, and were it not for the fact that many Greeks dwell in this part of Asia and that the strong power of the European governments has been felt by the Turks, no Christian could safely travel through the country. As it is there is some danger from the Circassians and brigands that infest the mountains about Thyatira, Pergamos and Sardis.

At one of the railway stations through which we passed a number of women brought to the cars bas-

kets filled with greens, resembling the dandelion, which is highly esteemed as food among the Asiatics, which they offered for sale to the passengers. The women were miserably clad in rags and must have reached the lowest depths of poverty. A couple of copper coins of small value given to them were received with tokens of great thankfulness. Phædros told us that these women belonged to a class similar in character to the roving bands of gypsies to be found in Europe and America.

There is a peculiarly fascinating interest in visiting the ruined cities of the ages gone by. As one wanders from place to place, walking amid the remains of departed greatness and treading upon the tombs of the dead of centuries long since fled, there comes the feeling, deeply impressed, that all things human are fleeting, and even as the summer clouds they swiftly pass away and are gone forever. This brings with it a feeling of sadness; but this is dispelled by the interest in exploring the ruins themselves. Somehow there lingers around the cities of the dust the spirit of the past and one may, if so inclined, come in closer touch with bygone ages while meditating among these old ruins than is possible at any other place. Then too the ruined cities of the Bible have the added interest of the sacred associations of the past. Who can visit these places without thinking of the labors of Paul and his coworkers, of the persecutions of the early Christian church, and of the thousands who in these entombed cities of Asia sealed their faith with their blood and

died bearing witness to the truth of the Gospel of Jesus Christ? Such impressions and such feelings as these come to us as we visit Ephesus, Pergamos, Sardis and other ruined Bible cities.

But while we reflect on these things our train has reached the station marked Sardis on the time table, and we are at the site of the fifth of the seven apocalyptical churches. The small railway station with the station master and a small house close by, inhabited by a Turk, are the only evidences in sight of the existence of modern life where once in all its grandeur and beauty stood the famous capital of the ancient kingdom of Lydia. A mile from the little building called the depot are the ruins which mark the site of the desolate city of Sardis.

The photogravure on page 209 gives a view of a portion of the ruins and the surrounding country, as it appears at the present time. The remains of the old churches, to which further reference will be made, are pointed out at the left near the cluster of cypress trees. The ancient walls in the center and to the right are the remains of ancient temples that once stood in Sardis. The entire aspect of the place, as may be seen, is that of utter ruin and desolation. It is, perhaps more than any other of the sites of the seven churches, a city of the dust. Its temples are thrown down, its churches in ruins, its streets covered up, and were it not for the few ruins shown in the picture and the remains of the temple of Cybele in the valley beyond, the very site of the ancient city would be lost.

Sardis* is now known to the natives as Sardo and also Sart. As before noted it was the capital of the ancient Lydian monarchy and the seat of the wealthy Lydian kings. Under the Roman empire it was the seat of the governor and the metropolis of Lydia, and at one time was the most prosperous and wealthy city of Asia Minor. It was situated in the midst of the rich and fertile valley of the Hermus at the foot of Mt. Tmolus, a steep and lofty spur of which formed the acropolis or citadel. It was one hundred and two miles northeast of Ephesus, one hundred and eighteen miles northwest of Laodicea, seventy miles east of Smyrna and twenty-eight miles west of Philadelphia. Two miles and a half south of the city flowed the river Hermus, while the Pactolus rippled over its golden sand as it flowed through a portion of Sardis. This river was famous in olden times because, as was said, after heavy rain storms an abundance of gold was to be found mixed with its sand. Lemley tells us that the natives still aver that after the stream has been swollen gold is found in the sand and they gather it. He saw a headdress belonging to the wife of one of the natives made of gold coins, the value of which he placed at four hundred dollars. But this golden sanded story of the Pactolus may be, after all, little more than a metaphor, due to the great wealth of the city. Here it is said gold coins were first minted, and it is known that the Greeks came to Sardis for their

*This historical sketch of Sardis was compiled by the author from various standard works to which he had access.

The Ruins of Sardis.

See page 207

supplies of gold as early as the sixth century before Christ.

Sardis was known to exist as early as the eighth century before the birth of Christ, when it became the center and capital of the powerful Lydian empire. It owed its importance to three things: first, the wonderful fertility of the great Hermus valley; second, to its location on one of the great caravan routes, and the impregnability of its citadel. It was the strongest fortified city in Asia Minor. The city, but not the citadel, was taken and totally destroyed by the Cimmerians in the seventh, by the Athenians in the sixth, and by Antiochus the Great in the third century before Christ. And once, at least, during the reign of Tiberius, it was destroyed by an earthquake; but it was always rebuilt and continued to be one of the great cities of western Asia Minor until it fell into the hands of the Mohammedans. The early Lydian kingdom was far advanced in the industrial arts; and Sardis was the chief seat of its manufactures. The most important of these was the manufacture and dyeing of delicate woolen goods and carpets. It is said that an opulent Persian monarch had the hall of his palace covered with the rich rugs and carpets manufactured at Sardis, and that no other foot but the monarch's ever trod upon them while he was reigning. These manufactures were a source of great profit to the merchant princes of Sardis and the place became noted all over the East as a city of great wealth.

The last of the Lydian kings was Crœsus, whose

name and great wealth have passed into a proverb, "Rich as Crœsus." He succeeded to the throne B. C. 586, and speedily reduced all the Greek cities of Asia Minor, and brought them in subjection to himself. He made Sardis the most splendid city of his time. The great wealth which he inherited from his father was enormously increased, until it surpassed that of any other sovereign with whom the Greeks were acquainted. He became in his time the type of great prosperity to the Greeks. He continued to prosper for years, but reverses came, Cyrus finally captured the city of Sardis and Crœsus was taken prisoner. In his greatest prosperity he was given to boasting. On one occasion it is said that Solon, the Greek philosopher, visited him. After ostentatiously showing Solon all his vast treasures, the king asked the sage who was the happiest man he had ever known. "Tellus of Athens," was the reply, "for he lived while his country was prosperous; he was surrounded with children and children's children, who were both beautiful and good; and he died upon the field of battle after having gained a gallant victory over the enemy." And next to him Solon counted the two Argive youths, Cleobis and Bito, whose strength and skill won prizes at the games and who, when the oxen failed to appear from the fields in time, piously drew their mother's car forty-five furlongs to the festival of Juno, and as a reward received the praises of all men, and were allowed to die in the very temple of the goddess, after offering their sacrifices and feasting at the banquet in her

honor. For two reasons, added the wise man, Crœsus with all his fortune was not to be held so fortunate as these,—the gods are jealous of human prosperity, and no man can be called fully happy till a happy death has closed a happy life.

Soon after the visit of Solon misfortunes began to thicken around the rich king. His son, who was to succeed him on the throne, despite all the care he took to shield him from danger in battle, was accidentally slain in a hunt by Adrastus. News came also of the conquests of Cyrus, who had overcome Astyages, the brother-in-law of Crœsus. The heathen oracle at Delphi, which he consulted, prophesied that if Crœsus went to war he would "destroy a mighty empire," and that he was to flee when a "mule" sat on the throne of Media. Secure in what he thought to be the most unambiguous of prophecies, Crœsus invaded Cappadocia. But the mighty empire which he was to destroy proved to be his own; he was repulsed with great slaughter, and soon Sardis was stormed and taken by the victorious army of Cyrus. Crœsus, careless of his life after having lost all his wealth, was about to be slain, when one of his sons, hitherto dumb, in his fear overcame his infirmity, and made known his father's rank. Crœsus was therefore spared to be taken as a prisoner before Cyrus. He was placed on a funeral pyre, and as he watched the rising flames, he thought of the words of Solon, and the name of the sage burst from his lips. When questioned as to this he repeated the warning given him by the philosopher, which

so powerfully affected the mind of Cyrus that he ordered the life of the unhappy monarch to be spared. It is said the wisdom of Crœsus gained the friendship of Cyrus, and he made him minister to his son Cambyses. But having ventured to reprove Cambyses for an act of cruelty he was forced to seek safety in flight, and here ends the eventful and interesting story of the life of the last king of Sardis. It is said that, when he reproved the oracle which had led to his fall, he received the convincing answer that Cyrus was the "mule" foretold, as he was the son of a Median princess and a Persian subject.

After Sardis was taken by Cyrus the whole of Asia Minor came under the dominion of the Persian empire and the capital of Crœsus became the seat of the Persian governor. In the reign of Darius the Ionians aided by the Athenians captured Sardis and the greater part of the city was destroyed by fire. Then came the victorious career of Alexander the Great, and to him not only Sardis but all Asia Minor surrendered. Later the city fell under the dominion of the kings of Pergamos, and then to the Romans, under whose rule it sank rapidly in wealth and importance.

Even among the ancients the people of Sardis had an ill reputation for their sensuality, their voluptuousness, and their extravagant manner of living. The possession of great wealth was the immediate cause of their sinful and degrading condition. It is more than likely that reference is made to this fact in the address to the church, "Thou hast a few names *even in*

Sardis which have not defiled their garments."* The italics are not in the text, but they are placed here to show how Sardis was regarded in the message.

The introduction of Christianity into this opulent, pleasure-loving city took place in all probability soon after Paul's great work at Ephesus. History is silent as to who introduced the Gospel here, but it is certain that before the close of the apostolic age (A. D. 100) a church had been organized, that it grew and prospered for a time, and then, unable to withstand the temptations and evils with which it was surrounded, fell into apostasy, and spotted its garments with the sins of the world. It is true that it still retained its name as a Christian church, and no doubt boasted of its works, but the words of the Spirit placed it in the true light. "Thou hast a name that thou livest, and art dead."† Such was the condition of the church at Sardis when upon the isle which is called Patmos John wrote by the dictation of the Holy Spirit the messages to the churches of Asia.

Under the reign of Tiberius Sardis was destroyed by an earthquake, but was rebuilt again by the munificence of the emperor. After Constantinople became the capital of the East a new system of roads was built connecting the provinces with that city. Sardis lay apart from these great lines of public highways and lost some of its importance. In A. D. 352 the apostate Emperor Julian attempted to restore heathen

*Rev. 3: 4.
†Rev. 3: 1.

worship. He built altars and restored the temples at Sardis, but his efforts were futile. The heathen worship under the Roman empire was doomed. The city still retained considerable of its importance, and in the tenth century it was enumerated third after Smyrna and Ephesus, and continued to be the seat of the metropolitan or ruling bishop of the churches in the province. During the next four centuries it plays a very insignificant part in history, being quite inferior to Magnesia and Philadelphia, which have to the present day retained their preeminence in the district.

The Hermus valley and surrounding country began to suffer from the inroads and depredations of the Seljuk Turks about the end of the eleventh century. They gained some advantages, but the Greeks successfully drove out the Mohammedan invaders, and thus for some time saved the province in which Sardis was located. From this time to the close of the thirteenth century the country was the scene of many conflicts and the capital city lost much of its power and influence. At the beginning of the fourteenth century Sardis, no longer able to defend itself, fell into the hands of the Turks, after they had overrun the whole of the Hermus and Cayster valleys. Finally, in A. D. 1390, Philadelphia, which had for some time maintained itself as an independent Christian city, was overpowered by and surrendered to the Sultan Bayazid's army. The city and the entire province, including Sardis, became a part of the Turkish or Ottoman empire, where it still remains. Sardis once more

comes upon the stage of history in a rebellion against the Turks. In 1402 it was taken and entirely destroyed by Timur. Since then the proud capital and magnificent city has been a mass of deserted ruins. Her beautiful palaces, her grand temples and her imposing monuments are covered with the accumulated dust of centuries, and she is desolate and alone. Contrasting the present condition of Sardis with what it once was there can be no more striking illustration of the mutability of human affairs. Could the Lydian monarchs come forth from their tombs on the banks of the golden-sanded Pactolus and see the ruin and desolation of their great city how they would marvel at the destruction wrought by the hand of time.

The ruins of Sardis are to be found on the top and sides of the spur of the mountain on which the citadel once stood, and on the banks of the Pactolus which flows along the base of the hill. With a single exception, very few if indeed any of the ruins to be seen belong to the city of the Lydians. To find the remains of the Sardis of Crœsus excavations must be made, for it is in every sense one of the buried cities. On its ruins the Romans built, and what we see to-day are the remains of the Sardis of the Roman period. On the banks of the river stand two large columns which it is believed belong to the older city. If so these are the only marks above the surface indicating the position of ancient Sardis. The ruins cover many acres of ground, and with the associations of the past connected with them they are full of interest to the traveler.

Here one may wander for hours and read the history of the ages gone by with the feeling that he is treading on the very spot where the events recorded transpired. The message to the church in Sardis, read within the ruined walls of one of the ancient churches, must bring to mind that this is the fate of the church which had a name that it was alive, and yet it was dead. It fills one with sad reflections to sit thus among the ruins of a dead church. These walls, now crumbling to dust, once resounded with the songs and prayers of true believers. Here the Gospel was preached by the apostolic missionaries in its primitive purity; but alas! the members of the church in Sardis spotted their garments with the world, and they died a spiritual death. With the exception of a few names the church was dead at the close of the first century, and it is dead to-day.

The acropolis of Sardis, as of all ancient cities, is perhaps the most interesting place among its ruins. As this word has been used quite frequently we here give its meaning. The word is derived from the Greek *akros*, meaning highest, upper; and *polis*, meaning city. Literally it means the highest part of the city. In ancient times the founders of a city usually selected a hill or the spur of a mountain upon which to form their settlements, because here they could better defend themselves from their enemies. As the city grew and spread beyond its first limits houses were built on the sides of the hill and on the plain below. The acropolis became the strong place of the

city. It was surrounded with a strong wall and the utmost skill was put forth in fortifying it and making it impregnable. Within the walls the ground was held sacred to the divinities. Temples were erected and the multitudes gathered here to worship their idols. Here were to be found the finest specimens of art, for no expense was spared to decorate the temples. On the acropolis at Athens was to be found the highest perfection of Greek art, and the acropolis at Sardis was beautified without regard to cost by the wealthy kings of Lydia. It was also, owing to its great height, one of the strongest fortifications in Asia Minor.

While we are looking over the ruins of Sardis let us notice what other travelers have to say about the present condition of the place. Arundel, in his "Discoveries in Asia Minor," says: "If I were asked what impresses the mind most strongly in beholding Sardis, I should say its indescribable *solitude*, like the darkness of Egypt, darkness that could be felt. So deep the solitude of the spot, once the 'lady of kingdoms,' produces a corresponding feeling of *desolate* abandonment in the mind, which can never be forgotten." Climbing to the top of the acropolis the author was thus impressed by the view: "I have seen nothing in my travels more magnificent than the view afforded here. To the south, across a rough intervening valley, rise the mountains of Tmolus about two thousand feet high, and here thickly wooded. To the west, across a narrow valley, is a ridge like the one on which we stand, jagged and peaked in the wildest manner. The ruins

of the temple of Cybele lie in this valley, its two columns that are still erect standing in loneliness amid a mass of marble blocks lying in confusion about them. To the south the eye takes in the valley of the Hermus, which stretches to the right and left until lost in the dim distance, and it traces the serpentine course of the river itself for many miles along this valley. We see just before us on the bank of this stream where Alexander the Great was encamped when Sardis opened her gates to him without resistance, and we gaze upon the same landscape which he beheld when, standing on this very acropolis, he resolved to erect here a temple to Jupiter. Still nearer in the plain is the battle-field in which the army of the rich Crœsus, of whose kingdom Sardis was the capital, was defeated by Cyrus, after which event the city fell into the hands of this Persian conqueror. Across the plain, on a long, low ridge with a smooth surface, we see a large number of mounds, in which the rock-built tombs of ancient kings and men of wealth are covered thick with earth,—the largest of them the mound of Halyattes, the father of Crœsus. "Beyond this ridge lies a beautiful sheet of water, the Gygean Lake, and beyond it rises the mountain range which bounds the valley of the Hermus on the north. To the east, in a valley at the foot of the mountain on which we stand, is the river Pactolus, whose sand was said of old to be mingled with gold; and we trace the silvery thread of its water across the plain until it unites with the Hermus."

Another writer who remained over night at Sardis vividly describes the impressions made upon his mind in the following language: "Every object was as distinct as in a northern twilight; the snowy summit of the mountain (Tmolus), the long sweep of the valley, and the flashing current of the river (Pactolus). I strolled along towards the banks of the Pactolus, and seated myself beside the half exhausted stream.

"There are few individuals that cannot trace on the map of their memory some moments of overpowering emotion, and some scene, which, once dwelt upon, has become its own painter, and left behind it a memorial that time could not efface. I can readily sympathize with him who wept at the base of the Pyramids; nor were my own feelings less powerful, on that night when I sat beneath the sky of Asia to gaze upon *the ruins of Sardis*, from the banks of the golden sanded Pactolus. Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest men of anciet times, Thales, Cleobulus, and Solon. It was here that the wretched father mourned above the mangled corse of his beloved Atys; it was here that the same humiliated monarch wept at the feet of the Persian boy who had wrung from him his kingdom. Far in the distance were the gigantic mounds, the tombs of the Lydian

monarchs, Candaules, Halyattys, and Gyges, and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

"There were more varied and more vivid remembrances associated with the sight of Sardis than could possibly be attached to any other spot of earth; but all were mingled with a feeling of disgust at the littleness of human glory; all, all had passed away! There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the sweet calm sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Crœsus."*

The acropolis of Sardis is in itself a magnificent ruin. The spur of the mountain on which the citadel and temples were constructed has an elevation of more than a thousand feet above the valley of the Hermus, and owing to its steep sides it must have been, when defended by resolute and faithful men, well-nigh impregnable. In front it is so steep that only a single and very difficult pathway leads to the top of the cliff, while to the south there is an abrupt precipice some five hundred feet deep, from the foot of which extends a valley to the mountains beyond. On the top of the hill are to be seen the remains of ancient walls crum-

* Emerson's "Letters from the Orient," 113 *seq.*

bling away, some of them almost ready to topple over. In a few years hence, as the surface which supports them is undermined by the tooth of time, they will fall and the last traces of the great wall that surrounded and fortified Sardis will have disappeared forever.

"The chief part of the city stood at the northern foot of the mountain. Here the remains of only a few buildings project above the surface. The most conspicuous of these is the first that is reached in approaching the ruins of the city from the railway station. Its walls, which are built of alternate layers of broad, thick bricks, and small stones embedded in cement, still stand thirty to forty feet above the surface, and they inclose two immense halls standing end to end, with a square passage between them. The northern hall is one hundred and fifty feet long and forty feet wide, while the southern is of the same width and one hundred and seventy-five feet long. The roof was an arch of brick. Wings extended to the east and west from the southern hall, but their ruins are in such confusion, and so nearly covered with earth, that I could not determine their exact dimensions. At one side of the southern hall an excavation to its foundation shows that the earth has accumulated around the building to a depth of at least twenty feet. It is called the house of Crœsus; but while it was large enough, and probably fine enough, for the richest of all kings to dwell in, it can scarcely be old enough."*

* "Lands of the Bible," page 584.

On the banks of the Pactolus stand two immense marble columns, which, as already noted, are believed to belong to the time of Crœsus. They are supposed to have formed a part of the great temple of Cybele, the mother of Jupiter. If this be true, and it seems quite probable, then these columns may be classed among the oldest ruins of the world, for the temple of Cybele was built only a short time after the death of King Solomon. The columns, which are so finely shown in the photogravure on next page, are seven feet in diameter and thirty-five feet above the surface of the ground. Recent excavation shows that the base of these immense columns is twenty feet below the present surface of the ground. The method of construction is clearly shown in the picture. The great blocks of marble were carefully chiseled and cut to the proper shape, and after being polished as smooth as glass they were placed in position one above the other until the column was completed. In the center holes were drilled into which iron pins and clamps were driven to hold the blocks together. From the base to the top of the fine, scroll-cut capitals, which are beautiful specimens of the Ionic order of architecture, the columns are fifty-five feet high and present an imposing appearance. The ground about the columns is strewn with the blocks of similar structures and of the remains of the temple walls. The stones and blocks still visible are of marble, rather coarse grained, but white and glistening when polished. It was quarried in the mountains some two miles away,

Columns of Temple of Cybele, Sardis.

See page 224

where the remains of the ancient quarries, it is said, are still to be seen.

No richer field than this could be found for the excavator. Some attempts have been made to remove the earth from the temple here described, but hitherto all efforts have failed for want of funds. If the excavation were made about this ancient temple to a depth of twenty feet doubtless the foundations would be found entire and the investigator would find a rich field of operation; for if these be the ruins of the temple of Cybele the foundations and lower walls would show something of the wealth that was lavished upon its construction. In the background of the view given we have the acropolis, rising abruptly to the left, whilst to the right the plain reaches the foot of Mount Tmolus. The view is a fine one and will give the reader a correct idea of the surroundings of this portion of Sardis as they now appear.

On the north side of the acropolis are to be seen the ruins of the theater and stadium, two structures which no ancient Greek or Roman city was without. It was held that these places of amusement for the people were among the necessaries of life. "The people sat down to eat and rose up to play," was especially applicable to the Greeks and Romans. The stadium at Sardis was at least a thousand feet in length and the theater some four hundred feet in diameter. Immense structures they were, and in the prosperous days of Sardis were doubtless filled with crowds of pleasure-loving people. Paul in his epistles draws upon the

stadium for some of the illustrations he uses in impressing the lessons of divine truth. The foot race, the pugilistic encounter, the wrestling, all took place in the stadium, and the allusions made* to them by the apostle would be well understood by those whom he addressed.

In the northeastern part of the ruined city are to be seen the remains of two old churches, one of which is by some regarded as the church of the Apocalypse. It belongs to the fourth century, to the period when Christianity had grown powerful and fine church buildings were erected. It was constructed of bricks and mortar, and very much resembles similar structures to be seen at Pergamos and Philadelphia. The other was built of material taken from the old temples with which it was surrounded, and which were in ruins when it was constructed. In the walls are built broken columns, capitals and sculptured marble of various designs, which present a curious appearance. Both buildings are a hopeless mass of ruins.

The only inhabitants to be found about the ruins of Sardis, save those at the railway station already referred to, are a few poor families of Turks, one of whom owns and operates a small flour mill. These dwell in rude tents in the summer and in stone huts, devoid of every comfort, in winter. The poor Turcomans are the only human beings dwelling at Sardis, and these in their poverty only deepen the impression made upon the mind of the utter ruin and desolation

* 1 Cor. 9: 24, 26.

of the place. At the beginning of the present century Bishop Newton visited Sardis and says: "It is a most sad spectacle, nor can we forbear weeping over the ruins of so great a city, for now it is no more than an ignoble village, with low and wretched cottages of clay; nor hath it any other inhabitants, besides shepherds and herdsmen, who feed their flocks and cattle in neighboring plains. Yet the great extent and grandeur of the ruins abundantly show how large and splendid a city it was formerly." In 1816 Mr. Lindsay found a few Greek Christians, seven in number, at Sardis.

A few years later a traveler who visited Sardis has this to say about the present appearance and condition of the place: "Considerable ruins attest the ancient splendor of this once celebrated capital of Crœsus and the Lydian kings. It is now reduced to a wretched village called Sart, consisting of a few mud huts, inhabited by Turkish herdsmen. A great portion of the ground once occupied by this imperial city is now a smooth, grassy plain, browsed over by the sheep of the peasants or trodden by the camels of the caravan, and only a few disjointed pillars and the crumbling rock of the acropolis remain to point out the site of its glory. The ruins are more entirely gone to decay than most of the cities in these parts. No Christians reside on the spot. Two Greek servants of a Turkish miller were the only representatives of the church of Sardis in 1826. Its present state affords a striking illustration of the accomplishment of

the prophetic denunciation against the church in that city—a name to live, while dead. The ruins of Sardis are peculiarly grand, and lift up their heads as if to assert their ancient glory, but are only monuments of the Lord's displeasure."

But why should we tarry at Sardis; the sad, pathetic story of her destruction and ruin is told, and we leave her in her utter desolation. Turning away from the tomb of her grandeur and glory we recall the message which the Spirit commanded the sage of Patmos to write to the bishop of the church in Sardis. Only a few years, less than two score, had passed away since the church had been founded, if not by the apostles themselves by those who were sent out by them to preach the Gospel in all the cities of Asia Minor. Sardis had accepted the Gospel, a church was organized and many were converted and were caused to rejoice in the God of their salvation. But the church, surrounded as it was by all the temptations of a pleasure-loving city, drifted worldward. Her members, who had been washed and made clean in the blood of Jesus Christ, had again become spotted with sin. So completely had the church degenerated that it was truthfully said of her that she had a name that she was alive, but was dead. The warning came, "Remember what thou hast received, and repent," and with it the threatened punishment: "If therefore thou shalt not watch, I will come on thee as a thief." The strong inference is that the warning passed unheeded. It is a difficult matter to get a church to return to the simple

faith of Christ after she has gone to the world. So it was with Sardis. And her utter desolation shows that she did not give ear to the message sent her by the Son of God.

There is, however, in the message a comforting thought for the few who had continued faithful. God never forgets faithful service, and when John wrote by the Spirit's dictation, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy," it was simply the recognition of faithfulness of the few by the God of heaven. And how it must have cheered the hearts of the faithful few when the message was read to them. They could rejoice even in the days of degeneracy and apostasy, when the great majority of the church had departed from the Gospel of Christ, that they were counted worthy.

There comes to us to-day the warning, the threatening and the comfort contained in the message to the church in Sardis. Will we hear and profit by it? "He that hath an ear, let him hear what the Spirit saith unto the churches."

CHAPTER VIII.

PHILADELPHIA.

Philadelphia, City of a Brother's Love.—A Fertile Valley.—An English Farmer.—The Unjust Kadi.—Bird's-eye View of Philadelphia.—Earthquakes.—The Cultivation of the Vine.—The Founding of the Church.—Later History.—Ruins of the Ancient Church.—The Stork.—The Streets and Houses.—Good Mortar.—Ring Doves.—A Greek Bishop.—An Interview with the Bishop's Representative.—The Practice of the Church.—Products of the Earth.—Mineral Springs.—What Others saw at Philadelphia.—A Greek Priest and Family.

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3: 7–13.

PHILADELPHIA, "city of brotherly love," the site of the sixth of the Seven Churches of Asia to which reference is made in the book of Revelation, is now our objective point. We have looked forward with more than ordinary interest to our visit to this place. Of course we do not expect to find at Philadelphia ruins that will compare with those at Ephesus, Pergamos and Sardis; for, comparatively speaking, the former city does not belong to the ancient period. But it has seemed to us, and the feeling was deeply impressed upon the mind, that there would be a special interest in visiting the place where the church was located against which no word of complaint or censure was uttered in the message sent to it from Patmos. Then too there was the added interest in the fact that the city of Philadelphia had so long baffled all the attempts of the Mohammedans to gain control within her walls. It was a long time after all the other cities of Asia Minor had yielded to the Moslem power before she finally surrendered, and then only after receiving concessions from the enemy that enabled the church to keep up her organization, which has continued to the present time.

We had read much about Philadelphia, and were anxious to verify if possible the statements made about the place. In some respects we were disappointed, for many things found in the books have been written by those who have never visited the places they attempt to describe. They draw upon a fertile

imagination and seem to have but little care as to whether their statements are in accordance with the facts or not. There is much of this kind of writing done, and we have often been surprised to find how many errors are to be found even in standard books, which, if ordinary care had been taken in examining the subject, might have been avoided. So it is at least with some of the accounts of Philadelphia to which we have had access. Now at last we are to go to the city and shall see and know for ourselves as to existing conditions.

The distance from Sardis to Philadelphia by railway is twenty-eight miles, and the run is usually made in a little over two hours, including the stops at Salikli, Monavak, D-Keui and Alkan. The railway is built along the foot of the mountains which form the southern boundary of the Hermus valley, and all the towns and railway stations are built on the rising slopes of the foothills. This precaution is taken because the Hermus lies in a very shallow bed and is liable to overflow and inundate the entire valley. Especially is this true during the winter months when the rainfall is very heavy and the waters rush down from the mountains which bound the valley on either side. The view across the valley is beautiful, and judging from the growing crops the ground must be rich and fertile.

On our journey from Sardis to Philadelphia we had the pleasure of meeting and conversing with an Englishman who had spent a number of years in the Hermus valley. He was a man of intelligence, and as he

was engaged in farming he gave us some valuable and interesting facts concerning the country. He had settled in the Hermus valley some ten years ago and was with one exception well pleased with the country and his home, and that exception was the misrule of the Turks. He was of the opinion that were it not for this one serious drawback this part of Asia Minor might be made one among the richest agricultural districts in the world. The land produces abundant crops, and failures are scarcely known. Farming pays a handsome profit; the climate is very pleasant, not too cold in winter, nor too hot in summer. He had suffered much from the exactions of the government and his Turkish neighbors, and were it not for the fact that England protects her subjects all over the world he would have been compelled to give up his home in Asia Minor. An occasional appeal to the British consul secured him his rights. The Moslem laws he said gave no protection to a foreigner, and the Turks when they made up their minds to drive out an alien usually succeeded in not only getting rid of him but also in confiscating his property as well. This was done under color of law, but was a violation of every principle of right. The judges were corrupt and venal and could always be depended upon to accept the largest bribe offered, and to decide not in accordance with law and justice but according to the value of the consideration offered. After an interview with our English friend we decided not to advise any one to settle

down in Asia Minor with a view of engaging in farming.

The following incident witnessed by Lemley will illustrate how justice(?) is administered by the Turks: A robber had been caught and brought to be tried before the *Kadi* (judge) in the open market place. The charge against him was horse stealing. It was an opportunity for us to witness Mohammedan administration of justice. The angry crowd came rushing up the market place, accusing, shouting and gesticulating. The *Kadi*, who sat at the upper end of the forum on his rug, with his scribe and some dignitaries around him, inquired as to the nature of the charge against the man, which was very vague. He declined to condemn him, whereupon the turbulent crowd began to use threats. Somewhat intimidated, the judge said he would speak to the accused in private. The man was led around, and the judge and defendant disappeared behind a curtain. Our dragoman observed, as if it were a matter of course, that they had withdrawn to arrange a bribe. Soon they returned and the mob began to cry out for sentence. It was evident that the prisoner had not been able to satisfy the demands of the judge; for he declared, not that the man was guilty, but that the Circassians were thieves, and sentenced him to be put in prison, and kept there until the horses or their value should be restored. This incident is fully in harmony with the well established fact that the word justice is unknown in Turkish courts and that money always decides the case.

Bird's-eye View of Philadelphia.

As our train follows the windings of the Hermus river the valley increases in width, until it forms a plain a dozen miles wide. On the southern side of the valley stands the modern city of Ala-Shehr, which occupies the site of ancient Philadelphia. It is the terminus of the railway and is one hundred and five miles east of Smyrna, one hundred and thirty northeast of Ephesus, ninety northwest of Laodicea and twenty-eight miles from Sardis.

The city is built on the northern slope of Mount Tmolus and has a beautiful location. The great valley spreads out to the north, where it is bounded by a mountain range, and to the east and west until it is lost to sight in the windings of the Hermus. The river Cogamus, which empties into the Hermus some distance away, flows by the city. Up and down the valley and across its wide expanse are to be seen farms and well cultivated fields of the Asiatic farmers. The view is a fine one and once seen is not soon to be forgotten.

Our artist gives us a beautiful bird's-eye view of Philadelphia on page 237, which will give the reader a very good idea of the general appearance of the city at the present time. It will be observed that the houses present a substantial and not displeasing appearance. The churches where the Greek Christians worship are not noticeable in the picture. The places where the Turks worship are plainly to be seen. The tall, white, steeple-like structures are the minarets marking the sites of the Mohammedan mosques, of

which there are five in the city. The background of the scene is formed by the hills of Mount Tmolus, but dimly defined in the distance. The many shade trees interspersed among the houses give the place a picturesque appearance.

Philadelphia was founded a century and a half before the birth of Christ, by Attalus II, king of Pergamos. The name of this king has come down to us through history bearing with it the story of his great love for his brother. Such was the strength of his affection, and he manifested his love in so many ways, that by common consent the name Philadelphus, meaning *a brother's love*, was applied to Attalus, and from him the ancient city had its significant name. The new town grew and prospered, but it never attained to the importance enjoyed by Pergamos, Sardis, Ephesus and Smyrna.

One of the most serious drawbacks to Philadelphia was the frequency with which it was visited by earthquakes. It was located in a district where quakings of the earth were very common, and were at times of daily occurrence. The inhabitants lived in constant dread and much of their time was occupied in repairing their houses and the walls of the city, which were so often rent asunder and thrown down by the shaking of the earth. A number of times the city suffered severely, but each time it was overthrown the Philadelphians with wonderful pluck and courage set about restoring and rebuilding their shattered city. It was even in ancient times a source of wonder and surprise

that the city should grow and flourish as it did with the conditions that surrounded it. It certainly shows that the inhabitants had courage and determination enough to surmount difficulties that would have induced others to abandon the place.

One of the chief industries of Philadelphia and the adjacent territory in ancient times was the cultivation of the vine. The soil of the broad, rich valley and of the slopes of the mountain was, it seems, peculiarly adapted to the growth of grapes. Vast vineyards were planted and gave abundant yield of fruit, which became a source of considerable profit to both city and country. It must have been a beautiful sight when the valley and hills were covered with growing vines.

We are in possession of but meager historical accounts of the Philadelphia of ancient times. When Asia Minor became a province of the Roman Empire it passed, with other cities of the country, under the government of Rome, and it was subject to this power when the Gospel of Truth and Light was first preached to its people. It was, without doubt, at this time a flourishing city and was well known in all parts of Asia Minor.

The church in Philadelphia was founded very soon after Paul's great work at Ephesus. The same causes which led the disciples to the other cities of Asia also led them here; but history is silent as to who first preached the Gospel of Jesus Christ in the city of "*brotherly love*." The missionaries went into all the

cities. They did not confine their labors to the country districts. The valleys of the Mæander, the Hermus and the Cayster rivers were rich and fertile and supported a large population, but the apostles sent their missionaries into the cities. In the centers of population they came in direct contact with the masses of the people, and here it was that they accomplished their greatest work. The wisdom of this course of procedure must be apparent to all. In the cities they had the market places, the synagogues and other places where they could meet large numbers of people and tell them the story of the cross. The country, sparsely settled, offered fewer opportunities to reach and instruct those who were in darkness. Another reason for this course may be found in the fact that the dispersed Jews then as now were to be found in the towns and cities, and it was a rule in the apostolic days to go first to the Jews, and when they refused to hear them the Gentiles were sought after.

While we may not know by whom the church in Philadelphia was founded, yet we do know that the work was well done and that when John was banished to Patmos a faithful band of earnest Christians had been organized into a church, which was built on a firmer and surer foundation than the quaking rocks of Mount Tmolus. It was founded on the everlasting Rock of Ages, even Christ Jesus the righteous. And not only was it built on the true foundation, but its works were good. The building material was "gold, silver and precious stones;" for whilst its neighbor

and sister churches, Laodicea, Ephesus, Pergamos, Thyatira and Sardis, had departed from the Gospel light and had forgotten whence they had been called, the church in Philadelphia remained firm and faithful, keeping all the commandments of God and denying not his name. The church here had its full share of trials and bitter and cruel persecutions. It knew what poverty meant, for it never grew rich, as did some of the other churches, in what the world counts riches; but it did grow rich in good works and in humble, loyal service to its great Head. Because of its wealth of good works, and of its faithful service, the Spirit had only commendation and promises of future good for the faithful church in Philadelphia.

After the introduction of Christianity into the city the records are silent for many centuries as to the history of Philadelphia. It was an inland town, and being somewhat isolated would escape, without doubt, many of the evils which fell so heavily upon neighboring cities from the almost continuous war waged in Asia Minor in the early centuries of the Christian era. The church suffered, as did all the churches, in those days of cruel persecution which came with crushing force upon Christianity from the heathen world. But persecution only made her the stronger and she willingly bore the afflictions and suffering that fell to her lot, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."* But it is at least probable that she did not

* Heb. 11: 25.

suffer as much in this respect as some of the other churches, and this because, as has already been noted, of her isolated condition.

A thousand years after the letter from Patmos was written and addressed to and had been received and read to the church in Philadelphia, the name of the city appears in history. In the year A. D. 1097 the Greek general, John Ducas, besieged and took the city by assault, and ten years later it was again forced to submit to the same power. The Philadelphians seem after this to have built a number of forts and sought to make their city secure from the attacks and assaults of their enemies, and by this means they were enabled to hold out successfully against those who came against them.

But the Mohammedan power was rapidly driving out or putting to the sword all its foes in Asia. Philadelphia was the last city to succumb to the Moslems. The final surrender took place in 1390. The city held out for some time, but when the supply of food was exhausted it was forced to capitulate, but not, however, without making a favorable treaty with its captors. Since then the Moslem power has been supreme in Asia Minor, and Philadelphia, as well as all the other churches of Asia, is under the power of the Crescent, and the Greek Christians must bow to the Sultan.

Upon our arrival at Philadelphia our first care was to secure a suitable lodging place. A large Turkish khan in the city was pointed out to us, but the filth of the place with its myriads of vermin made it absolute-

Ruins of the Ancient Church at Philadelphia.

See page 24.

ly out of the question to lodge there. Our railway conductor, who had shown us many little acts of kindness on the way, told us of the family of a Greek Christian where he said we might find a comfortable sleeping room. He kindly went with us to the home of his friends where we were entertained much the same as we had been at Soma on our way to Pergamos. We had a large, comfortable room, with clean bedclothing, and we enjoyed a refreshing night's rest at Philadelphia. Having arranged for our lodging place and for our meals we set out to see the city.

One of the places of general interest in Philadelphia is the ruins of a very old church which is pointed out to visitors as the church of the Apocalypse. Three stone piers twenty feet square and about forty feet high, supporting the remains of massive brick arches, are still standing. The arches, which are of great thickness, once formed a part of the roof and ceiling of an immense building, constructed without doubt in the early part of the fourth century and used as a Christian church. The great piers were once decorated with paintings, portions of which are still to be seen, notwithstanding the efforts of the Turks to obliterate them.

The photogravure on page 245 shows the ruins of the ancient church at Philadelphia. Parts of the immense piers, extending above the houses which have been built around them, are plainly shown. The spring of the massive arches is to be seen, while in the center an arch remains very little broken. In order to secure

the photograph the artist was compelled to take a position above the housetops, so that in looking at the ruins we are looking down upon the roofs of the houses. It will be noticed that the houses are covered with tiles. These are made of clay, semicircular in form, with a shallow gutter on one side. After being moulded they are burned in kilns and are then ready for roofing. On the top of the arch at the right will be noticed the figure of a stork standing in solemn silence as if brooding over the ruins. The stork is about the size of the large American crane, with a slightly heavier body. The feathers on the wings are quite black, while on the rest of the body they are white. "His most striking peculiarity is the funereal solemnity of his appearance as he stands with his neck curled and his bill pointing downward, as if mourning the loss of his dearest friend."

The stork is very common in many parts of Asia Minor. We noticed them in the fields and on the housetops as we journeyed through the country, and in the ancient cities they are to be seen standing on the ruins of the old walls where they build their nests. They are not disturbed by the people and are held almost as sacred here as in Egypt, where it is considered a crime to kill them. They build their nest where it best pleases them, chiefly on the top of houses, and they make them very large, three or four feet in diameter and two and a half feet high. When incubating they sit astride the nest and really look as if they were standing over it. "Sometimes I have seen

a dozen storks standing with solemn mien on the top of a house, maintaining all the gravity of a tall undertaker at a funeral, and appearing as if everybody in the house was dead and they had come to the burial."

The streets of Philadelphia are very narrow, very crooked, and very filthy. They are from six to ten feet wide, and when any attempt is made at paving cobblestones are used, making the streets quite rough and uneven. In the middle of the streets there is a gutter several feet wide and some three inches deep, made to carry off the sewage of the city. Water from the mountain side is conveyed into the city by means of pipes, and these empty the water into numerous stone troughs. These are kept full and overflowing all the time by the pipes which empty the mountain water into them at the sides of the narrow streets. The surplus overflow finds its way into the shallow gutters and forms small streams which carry away at least a portion of the filth which finds its way into the narrow streets. With an abundant water supply the city, with a proper system of sewerage, could be made a beautiful place. Many of the stone troughs, to which reference has been made as being used in the city for public fountains, are ancient sarcophagi or stone coffins. They were taken out of the ancient tombs and, having served for centuries as the receptacle for dead men's bones, are now used to store the life-giving water for the use of man and beast.

The houses are usually two stories high and as a general thing are well and substantially built. The

walls are constructed of small, irregular shaped stones imbedded in a mass of mortar. Buildings constructed in this way are not so liable to be thrown down by earthquakes as are those built with large stones. The mortar used in them is well tempered and of excellent quality. It becomes almost as hard as the stones which it so tenaciously holds together. The art of mortar making must have been well understood by the ancient Philadelphians, and the secret seems to have been handed down to their descendants. In the ruins of the ancient church, to which reference has been made, the mortar is as hard as the bricks which it so firmly cements together. When it is remembered that the building has stood here at least fourteen hundred years it is all the more surprising that the mortar is still so firm and solid, holding the bricks in place as tenaciously as it did when the arches were newly made.

In walking about the streets of Philadelphia we heard the cooing, and saw thousands of ring doves. They were to be seen on the roofs of the houses, on window sills, on porches and balustrades, on porticoes and wherever they could secure a perching place. Their constant cooing is to be heard at morning, noon and night, and is rather a mournful sound, but not unpleasant to the ear. We were informed that this pretty bird is held sacred among the inhabitants of the City of Brotherly Love.

The ancient wall of the city is still standing, although at many places it has been broken down. A

story is told that when the Philadelphians finally surrendered to the Turks, their cruel enemies, exasperated because the city held out so long against them, massacred large numbers of them and then built their bodies into a portion of the wall. The massacre no doubt took place, for this was a common pastime among the Moslems, but the story of placing the bodies in the wall is without foundation. Some travelers have imagined that they saw traces of the bodies. One says: "The wall for all the world looks as if human bodies had been plastered into it alive. We fancied that we could trace the bones of arms, hands, and other portions of the body." It requires strong imaginative powers to see in the wall any resemblance of human bodies, and the story must be classed as one of the numberless improbable traditions that abound in the eastern world.

Very soon after our arrival at Philadelphia we called at the home of the Bishop of the church; but to our great disappointment he was absent from home. His representative, however, received us kindly. He read our letter from the Archbishop at Smyrna and expressed a willingness to render us all the assistance in his power. The Bishop, as he informed us, had gone to a neighboring town to look after an estate that had been willed to the Greek church. The Kadi (Mohammedan judge) of the town was making an effort to keep the estate from going to the church. As a large amount of money was involved the Bishop was

making a strong effort to maintain his rights and secure the money.

We made an appointment with the minister and had a pleasant and interesting interview with him. There was present besides Phædros, Bro. Lahman and myself, the representative of the Bishop, the president or principal of the school conducted by the church and several Greek ministers. The teacher was a well informed man, apparently much better than the minister, for during our interview a number of our questions were referred to him for answers. Practically the interview resulted in what has already been given from the Patriarch at Jerusalem and the Archbishop at Smyrna. From our notes taken at the time we summarize the following:

At Philadelphia as in all the Greek churches the ordinance of Christian baptism is performed by trine immersion. This has been the practice of the church since it was founded by the apostles. The authority for the mode is found in the great commission given by Jesus Christ to his disciples, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."* This, as we understand it, in the Greek teaches three actions in the administration of the rite of holy baptism.

It is worthy of note that the church at Philadelphia has maintained an unbroken organization in that city since the day it was founded, when Paul preached the

* Matt. 28: 19.

Fig. 53

Gospel in Asia Minor. The church has also kept the form of baptism given to her by the apostles. This is her claim, and to it she has an undisputed right. She has never made a change but has clung to trine immersion from the first. While others changed to single immersion, and the Roman church changed to sprinkling, in which she was followed by many Protestant churches, the Greeks kept the form as commanded by the Savior in the great commission and as practiced by the apostles. It is true that innovations have come into the Greek church and that she has to a large extent lost the true spirit of the Christian religion, yet she has this, that she clung with wonderful pertinacity to the forms given her at the first by the apostles themselves.

Feet-washing was observed by the church in Philadelphia until the number of priests or ministers decreased so that they could not perform the ceremony according to their method. This was for the bishop to select twelve ministers, gird himself with a towel, pour water into a basin and wash and wipe the feet of the twelve. At this point the teacher informed us that the ceremony of washing feet is still practiced at Patmos in the Greek convent and also in Macedonia. It was not, he said, a dogma of the Greek church but was practiced because the Master washed his disciples' feet and said we ought to wash one another's feet.

The *agapæ* or ancient love feasts had been observed by the church in Philadelphia from the time of its organization by the apostles for a number of centuries.

Then by the decrees of various general councils they had been set aside and so the church here had discontinued them. A feeling of regret was expressed that the ancient feast of love, which had been so universally practiced during the first centuries of the existence of the Christian church, had been set aside.

The apostolic form of salutation is still practiced at Philadelphia. Of this fact we did not need to be apprised by the minister, for we saw it exemplified many times among the Greek Christians. Here, as at Smyrna and Jerusalem, distinction as to official position and rank in office is made. Equals salute by shaking hands and kissing each other on the lips or cheeks, while the laity salute the ministers and officials by taking the hand and pressing it to their lips.

In reference to the present condition of the Philadelphia church we were informed that there are in the city five churches with an estimated membership of three thousand. The Bishop, whose name is Stephanus Sulides, has charge of these five churches and also has jurisdiction over the districts in which the churches of Laodicea, Colosse and Sardis were located. He is a man of reputed wisdom and piety, and appears to enjoy the love and confidence of those over whom he holds authority. There is a school or college maintained by the church at Philadelphia for the higher education of the young. We did not get the exact number of students enrolled, but learned that a large number were in attendance. The head of the institution we found to be kind and courteous, with a dispo-

sition to give us all the information possible concerning the ancient church.

In recent years the church at Philadelphia has received better treatment at the hands of the Turks than formerly. At one time they suffered much in many ways from the Moslems. Their property was in constant danger of being confiscated, heavy taxes were levied, they were persecuted, and their lot was a hard one. But now they have more liberty and are better treated.

As before noted the Hermus valley about Philadelphia is exceedingly fertile and produces abundant harvests. The inhabitants depend entirely upon the agricultural resources of the country for support. Formerly there was a licorice factory in operation, where licorice paste was made; but the business failed and the factory closed. The licorice root is found in large quantities in the valley and is dug, washed, dried, and tied in small bundles ready for shipment. It brings those who get it ready for market from one-half to three-quarters of a cent per pound. It is the same commodity that retails in our drug stores at home at thirty cents per pound; quite a difference between what the producer receives and the consumer pays for the commodity.

Beans, barley and sesame are the principal field crops grown, and the farmers succeed in harvesting large crops of these grains. Vegetables, such as cabbage, cauliflower, radishes, onions, potatoes, are cultivated and produce well. Excellent apples, apricots,

pomegranates and grapes are grown. The fruit is of fine flavor and great quantities are gathered. Delicious melons and cucumbers are also to be found among the products of the soil. The poppy also flourishes, from which opium is extracted, and the effect of this drug is noticeable on many of the inhabitants. They have that dull, listless, sleepy, don't-care expression of face and eyes that marks the opium eater just as plainly as if the words were branded on the forehead, "I am a slave to the opium habit."

In the mountains on the slope of which Philadelphia stands wild game is said to be abundant. Wild hogs, deer, hares, woodcock and quails abound, and the Nimrods would here find an excellent place to enjoy their favorite pastime, while those who delight in fishing could find many specimens of the finny tribe in the Cogamus near by or in the Hermus five miles away.

About half a mile southeast of the city is a spring of excellent mineral water used by the people to promote good health. It is said that a careful analysis of the water has been made and that it contains exactly the same chemical and mineral qualities found in the water of the celebrated Vichy springs in Germany. The water is bottled and used to some extent in the neighboring towns. Half a mile east of the mineral springs is a fountain of warm water. It bubbles forth from the earth with a temperature of ninety degrees Fahrenheit. On either side of it are springs of cold water. Many persons go out to this place to bathe. If the mineral and hot springs were located in the

United States some enterprising American would amass an immense fortune by bottling and selling the water and erecting a curative establishment in their vicinity.

Philadelphia, we were assured by all whom we interviewed on the subject, has a health-giving location. It is true, some admitted, that an occasional case of fever and ague is to be noticed, but these are exceedingly rare, and as a rule the people enjoy very good health. It seems to us that there is but one reason why the city should not be made a delightful place in which to live. With excellent mountain water, fresh and pure, with fine mineral springs, the waters of which possess valuable medicinal properties, with a climate equal to that of central California, with a rich, fertile country around it where all the semitropical fruits are grown in great profusion, with a healthful location, free from epidemics, the city might be made, were it not for the frequency of earthquakes, a veritable earthly paradise. But the quaking of the earth is a serious objection to nervous people, and even those whose nerves are strong do not relish the idea that without a moment's warning their houses may come tumbling down about them.

The modern city stands upon the ruins of the old, but it does not nearly cover the space within the line of the walls of its predecessor. In walking about within the walls of the city, one may see some of the remains of the past. Here are broken columns, and pieces of statuary, with large blocks of stone in great

profusion, which once formed some of the great buildings that stood here in the olden time, but the only ruin that can now be traced is the old church, a description of which has already been given. The Greek Christians tell us that this church was built in the days of the beloved John, but we know that its construction dates from the time of Constantine the Great; for it was only after his conversion to Christianity that large churches were built and decorated as was this.

Philadelphia, as others have seen it during the present century, may not be uninteresting to the reader. In 1828 Fisk, the missionary, visited the place and was informed by the Greek bishop that the town contained three thousand houses, of which he assigned two hundred and fifty to the Turks and the rest to the Greeks. He was also informed that there were five Greek churches in the town in use, besides about twenty others which were not used. Six minarets, indicating as many mosques, are seen in the town, and one of these mosques is believed by the native Christians to have been the church in which assembled the primitive Christians addressed in the Apocalypse. There are few ruins; but in one part are four pillars, which are supposed to have been columns of a church. One solitary pillar has been often noticed, as reminding beholders of the remarkable words in the Apocalypse, "Him that overcometh will I make a pillar in the temple of my God."

Dr. Chandler, who visited the city later, was impressed with the mean appearance of the houses. He

says: "Philadelphia continues now a mean but considerable town of large extent, spreading on the slopes of three or four hills. Of the wall with which it was encompassed, many remnants are standing, but with large gaps. The materials of this fortification are small stones, with strong cement. It is thick and lofty, and has round towers. On the top, at regular distances, are a great number of nests, each as big as a bushel, with the cranes,* their owners, by them, single or in pairs. The bed of the Cogamus was almost dry.

"Going up the Cogamus a little distance, between the mountains, in the bank on the right hand, is a spring of a purgative quality, much esteemed and resorted to in the hot months. It tastes like ink, is clear, and tinges the earth with the color of ochre. Farther up, beyond the town, on the left hand, is the wall which, it has been said, was built with human bones, after a massacre by one of the Sultans. The Philadelphians are a civil people and they saluted us whenever we met. The city has excellent water for dyeing purposes, and being situated on one of the most capital roads to Smyrna is much frequented, especially by Armenian merchants. The khan, in which we lodged, was very filthy, but full of travelers. Mules arrived almost hourly, and were unladen in the area. A caravan goes regularly to Smyrna, and returns on stated days."

The letter from which the quotation is made was

* This author has made a very common mistake. The storks which he saw very much resemble the crane.

written before the days of the railway which was completed about twenty years ago. Since then the caravans are not so often seen on the roads. Arundel's account of Philadelphia differs but little from those already quoted. He says the houses are poorly and meanly built, but he was deeply impressed with the beautiful surroundings of the city. The view from some of the elevated situations is magnificent in the extreme; gardens and vineyards lie at the back of the town and before it is one of the most extensive and richest plains in Asia.

Mr. Lindsay says of his visit in 1826: "I left for Philadelphia, now Ala-Shehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, whatever may be the loss of the spirit of Christianity, there is still the form of a Christian church: this has been kept from the 'hour of temptation' which came upon all the world. There are here about one thousand Christians, chiefly Greeks, who for the most part speak only Turkish. There are twenty-five places of public worship, five of which are large, regular churches. To these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness."

There is a remarkable passage in Gibbon's history which would seem to indicate that, although an infidel, he was impressed with the fact that Philadelphia had been preserved in a marvelous manner. He writes thus: "Philadelphia has been saved by prophecy or

courage. At a distance from the sea, encompassed on all sides by the Turks, her valiant sons defended their religion and freedom about fourscore years, and at length capitulated with the proudest Ottomans. . . . Among the Greek colonies and churches of Asia, Philadelphia is still erect, a column in a scene of ruins —a pleasing example that the paths of honor and safety may sometimes be the same."

Were we disposed to regard the messages to the churches in the light of prophecy, we could easily find in the conditions existing among them at the present time some evidences of fulfillment. The fact must not be lost sight of however that the messages to the churches were sent not to the cities but to the churches located in them, and that the words of encouragement, of promise and of warning were made to the individual members of the church through the elder or bishop. It may be that the reason for the preservation of the cities of Philadelphia and Smyrna is to be found in the fact that no words of censure or complaint are to be found in the messages addressed to the churches in them. If this be accepted as the reason, then how are we to account for the present prosperity of Thyatira which is equally as flourishing as Philadelphia? And yet against the former city was brought the serious charge of Jezebel worship. Then too there is Ephesus totally and irretrievably destroyed with strong commendation in her favor and with but a single error charged to her account. Why should Ephesus, Sardis, and Laodicea have suffered

more than Pergamos and Thyatira, the first with the doctrines of Balaam and of the Nicolaitans, and the second with the idolatrous worship of Jezebel?

The fact is if we attempt to show that the messages to the churches were so many prophecies, and that we may find their fulfillment in the condition of the cities in which the churches were located, we meet with difficulties that seem insurmountable. We much prefer to regard the messages to the churches as so many words of commendation for right doing, of reproof for wrong doing, and of promised reward for continued faithfulness. The attempt made by some writers to find prophecy in the messages sent to the Seven Churches of Asia and its fulfillment in the present condition of the ancient cities has, it seems to us, been a failure. It is failure too of a kind that tends to weaken rather than to establish the Word of Divine Truth. There are so many prophecies that are so clear and they have been so literally and unmistakably fulfilled that it is not necessary to make the attempt to find doubtful ones.

The failure to find the fulfillment of prophecy here does not detract from the importance of the messages written, and the closing words repeated seven times, "He that hath an ear, let him hear what the Spirit saith unto the churches," come to us with fully as much force and authority as they did to the apostolic churches. And surely we need the warnings fully as much as the churches of Asia Minor needed them. We may also draw lessons for our instruction from

what the Spirit said to the churches, and the conditions as they existed in these old cities then and as they exist now, but this need not lead us to say that the ruined cities of Asia Minor are so many prophecies fulfilled.

Our stay in Philadelphia was long enough to visit the various places of interest, and yet we had a desire to remain longer. But we had already lingered too long on the way. The time for the sailing of the ship that was to carry us away from Asia Minor to Greece was drawing so near that it was doubtful if we should get to Laodicea. If we missed the ship at Smyrna we should also miss the steamer at Genoa for New York on which our homeward passage had been secured, and this we had no inclination to do. We therefore bade adieu to the City of Brotherly Love and journeyed toward the sea coast.

Not only at Philadelphia but at a number of other places visited in Asia Minor and in Greece we met a large number of the priests of the Greek church. They are, as a rule, not well educated, but are fully informed as to their duties in the church. We found them kind and affable, with a disposition to give all the information regarding the Greek church they possibly could. They are generous, and hospitality prevails among them. They are required by an order of the church to marry, and as a rule they have comfortable homes, make good husbands and fathers and lead quiet, happy lives. Uniformity in dress is a peculiarity among them. The long black robe, reaching from

the neck to the feet and confined to the waist with a belt or girdle, is worn everywhere and on all occasions by the ministers of the Greek church. The annexed picture is from a photograph of a Greek priest and his family and gives an idea of the costumes worn by men, women, boys and girls among these people. The cap worn by the priest is not the ordinary red Turkish fez, but a head dress, black in color, peculiar to the Greek ministers.

At our lodging places in Asia Minor, when we called for water with which to bathe our hands and face, we found that the ancient niptera was still in use among the native Greeks. A tin can holding about two gallons, with a small spout at one side, is filled with water. A servant pours the water in a small stream upon the hands until the washing is completed. The same method is used in bathing the feet. He pours on the water and you do the washing. A broad tin vessel is set down to catch the water as it falls from the hands, the face or the feet. We enjoyed this manner of bathing a number of times while traveling in the interior of the country. This method of bathing, especially the feet, is as old and possibly older than the days of Abraham. When he had constrained the strangers to abide with him he said to them: "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree."*

When our Savior gave his disciples an example of and a lesson in humility, he not only had water

* Gen. 18: 4.

A Greek Priest and Family.

See page 266

brought and poured on the feet, as the ancient custom was, when it was required to remove the dust of travel from the lower extremities, but "he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."* And when the Lord of heaven had stooped down and washed the feet of sinful men, giving the most remarkable example of condescension the world has ever known, he, in order that his disciples might always keep the spirit of humility and equality alive in his church militant, said to them: "Know ye what I have done to you? If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."† Why is it that so many professing Christians fail to follow this example and obey this commandment of our Master? Having ears, do they hear what Jesus Christ says?

In taking our departure from Philadelphia we had rather an unpleasant experience. As before noted we lodged with a family of Greek Christians. The husband and father of the family was absent. The housewife with an elderly lady, probably her mother, and several small children were the only persons in the house. In the morning we paid the old woman for our lodging, giving her fully as much in value as we

* John 13: 4, 5.
† John 13: 12, 14, 15.

would have paid at a good hotel at home, and she was profuse in her thanks. We paid her in the Turkish silver coin known as medjidie, each worth about one dollar. We had taken the money out of the bank at Smyrna, and knowing the prevalence of counterfeit coins had it carefully examined. We walked to the depot and had taken a seat in the car when the elderly Greek woman came running toward the depot crying out at the top of her voice. She held a medjidie in her hand and in loud tones called our attention to it. Phædros informed us that she claimed that one of the coins she had received was not good. By this time a large crowd, attracted by the loud talking of the woman, had collected and among others came the inevitable Turkish officer. We suggested that the best plan would be to give the woman another coin and thus settle the matter at once, but Phædros said "No" in a decided tone. "If you do that the officer will say that by your action you admit giving her the bad coin and he will arrest us all and we shall have to pay well to get away." The officer took the coin, examined it carefully, and then setting it on edge on a stone pounded it with another and it broke into a number of pieces, an evidence that it was counterfeit. While this was going on our train pulled out and we left the old woman and the crowd discussing the incident. Then we talked the matter over with the conductor, and upon his assurance that the people were honest we gave him a medjidie to hand to the old woman on his return to Philadelphia the next day. Whether she ever got

the coin or not we do not know, but fearing that the banker might have given us a bad piece of money we concluded to make sure work by sending another to the people who had lodged us and had also possibly taken us in.

We carry away from the City of "Brotherly Love," notwithstanding the little incident here referred to, only pleasant recollections. The visit was enjoyed fully as much as was expected, and while we did not find proof to verify all that has been said and written about the church in Philadelphia, we found so much of interest that we feel more than repaid for the time spent and the expense incurred in going to the city. We were disappointed somewhat in not meeting the bishop of the church, as we had hoped to do, but we received all the information from his representative and the principal of their school that he could have given us.

The message to the church in Philadelphia has much commendation and encouragement for the faithful band of Christians at that place. They were poor and yet rich; because they had kept the Word of God the promise came to them that they would be kept from "the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Here may be found a word of prophecy which was literally fulfilled. According to Wills "Philadelphia was the only church in the seven which escaped the persecutions of the Emperor Trajan, and the reason assigned by the ancients is that the Roman Emperor,

with all his bloody cruelty, was afraid to go where earthquakes were so prevalent, neither would he trust his generals in a place so dangerous."

The words of comfort and promise in the language, "Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God," come to us to-day with as much force as they did to the church at Philadelphia. Our only hope is to hold fast to the Word of God. This is our only hope of salvation. Let us then give ear to what the Spirit saith to the churches and hold fast till he comes.

CHAPTER IX.

LAODICEA.

From Smyrna to Laodicea.—City of Aidin.—Colosse.—Paul's Letter to the Colossians.—The Poppy.—Gathering Opium.—The Opium Habit.—Eski-hissar.—The Ruins of Laodicea.—Historical Sketch.—A Pleasure-loving City.—Earthquakes.—The Introduction of Christianity.—Did Paul Preach at Laodicea, Colosse and Hierapolis?—The Rich Church.—Its Spiritual Poverty.—The Ruins of Laodicea.—Amphitheater.—Stadium and Theater.—Ruins of the Ancient Church.—Inhabited by Foxes and Jackals.—The Sad Fate of the Church of the Laodiceans.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 3: 14–22.

FROM Smyrna to Laodicea* the distance is one hundred and fifty-eight miles in a southeasterly direction, and one hundred and ten miles in nearly the same direction from the ruins of the ancient city of Ephesus. Sixteen miles to the northwest of Laodicea was located the city of Colosse, the seat of the Colossian church, to which the apostle Paul addressed one of his letters, and Hierapolis, to which reference is made in the letter to the Colossians, is not far away. The Smyrna and Aidin Railway, the first built in Asia Minor, is utilized in making part of the journey to Laodicea and part of it must be made by private conveyance. The road passes Ephesus forty-eight miles from Smyrna, and then crossing the Messogis range of mountains enters the celebrated Mæander valley. So far from Ephesus, fifteen miles, our course was south, and the mountain scenery wild and desolate, relieved only by the string of freighted camels coming down the old caravan road which terminated at the Magnesia gate of Ephesus and over which the caravans have traveled for three or four thousand years. Reaching the Mæander, our course lay east, bearing a little to the north as we followed the windings of the river. The valley, where we first entered

* Owing to the fact that our time was limited by the sailing of the steamer, we did not, much to our regret, reach the ruins of Laodicea. The place we knew was simply a mass of ruins with no inhabitant dwelling within its walls, and yet we had a strong desire to see the remains of the city of the lukewarm church. We are, however, fortunate in having access to "The Land of Sacred Story," Mr. Lemley's work, to whom we are indebted for our account of the journey to and description of the ruins of the city of Laodicea.

it, is about sixteen miles wide, closed in on either side by lofty ranges of mountains, and is remarkably beautiful, watered and made fertile by the Mæander which, true to its name, meanders through vineyards, orange groves, fig orchards and olive yards from side to side of this valley. Now it is on the north side, now, by a grand sweep, it passes over to the south, ever meandering and never in a hurry to reach the sea. The stream is about as large as the Connecticut river, but much deeper.

About noon Aidin, a city of some eighty thousand inhabitants, is reached. It lies under the shelter of a lofty mountain, and has a sparkling stream of water flowing through it. Here we were treated to a striking scene. The women were dressed in peculiar costumes made of bright red material. The men wore grotesque-looking clothing. Adjusted about the waist was a kind of leather shield, having three or four thicknesses, in the sides of which were thrust knives and pistols. The men were all armed in this way, and with their ugly faces did not look like inviting companions. Continuing the journey we pass through the ancient provinces of Caria and Phrygia to Beudjeli. Here we left the railway and continued our journey on horseback. After a four hours' ride amid the most enchanting scenery, we reached the ruins of Colosse. They are situated on a high table-land overlooking the Mæander valley for a great distance, and under the shadows of the lofty snow-covered Mt. Cadmus, the highest peak being some twelve thousand feet high.

There is a sharp angle in the mountains, turning from an easterly course almost due north, and closing in the Mæander valley on the east. Eastward from this point mountains are massed against mountains, each succeeding peak higher than the one before it. Up among these lofty peaks, where, it seemed to us, no human being ever lived, was a volcano in eruption. It was a grand sight, especially at night, sending up great blasts of fire and smoke.

The ancient city of Colosse was situated on the river Lycus southeast of the caravan route leading from the sea coast at Ephesus down into Persia. Judging from its ruins, especially the tombs, Colosse must have been an old city when Laodicea was in its infancy. The cut stone, pillars and shafts scattered over the ground are very rude and primitive in design. In the ancient burial place of the dead are rude stone crosses marking the last resting places of many of the inhabitants of ancient Colosse.

In the days of its prosperity Colosse must have been a beautiful city. It had a splendid location overlooking the valley where, in the olden times, flourished orchards, gardens and groves. The river Lycus carried down from the mountains a swift, cold stream of pure, sparkling water which made glad the city where Onesimus the slave and Philemon the master, both converts to Christianity, lived. This was also the home of Archippus and Epaphras, both of whom are mentioned in the last chapter of Paul's letter to the Colossians. The former was encouraged to take heed to the minis-

try which he had received in the Lord. The latter was with Paul in Rome when the letter was written, and the apostle bears testimony to the great zeal that Epaphras had not only for those who were at Colosse, but to them also "in Laodicea, and them in Hierapolis." From the greeting sent to the Colossians by the beloved physician Luke it is believed that he also visited the church at Colosse.

In closing his letter to the church at Colosse the apostle Paul directs that "when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."* The epistle to the Laodiceans, to which reference is here made, has been the subject of a great deal of controversy. Some writers take the ground that a letter was written by Paul to the Laodiceans, but that unfortunately it was lost, and hence does not appear in the New Testament Scriptures. Others conclude that the letter here referred to is the same one written to the church at Ephesus, that it was a general apostolical epistle and that copies of it were sent to several of the churches in Asia Minor. We are inclined to accept this latter view of the case, especially since copies of the ancient manuscripts have been discovered in which the word Ephesus is omitted and a blank space left for the insertion of a name thus: "To the saints which are at —— and to the faithful in Christ Jesus."† This would indicate that the

* Col. 4: 16.
† Eph. 1: 1.

name of the church was omitted by the apostle and that it was to be filled in properly when copies of the epistle were forwarded to the different churches. The distance from Colosse to Laodicea is sixteen miles, and the interchange of letters between them would have been a matter of easy accomplishment.

Colosse is situated on the old caravan route which extended from the Euphrates in Persia to Ephesus and was one of the great thoroughfares of the East in ancient times. From Colosse this old road with its picturesque scenery is taken to Laodicea. On the way are to be seen large fields of the poppy, from which opium is collected. The cultivation of the poppy for the opium which it yields is carried on extensively in Asia Minor. The flowers vary in tint and color from dark violet to white. The seed pods or capsules contain the opium. A rich, light soil is selected for the growth of the plants and this is plowed several times, so that the ground is thoroughly pulverized. The fine seed of the poppy is mixed with four times its quantity of sand to prevent its being too thickly sown, and is then scattered broadcast on the fields, the usual quantity sown being about three pounds to the acre. The sowing takes place in September and October and the plants bloom in June and July. After the seed is sown the ground is harrowed, and in the spring the plants are weeded and hoed by women and children, and this mode of cultivation is kept up until the flowers are in bloom. In a short time after the bloom appears the flowers drop off and

in from ten to fifteen days the seed pod has grown so rapidly that the opium is fit for gathering. The pods then measure from two to three inches in length and from one to two inches in diameter. The farmer now makes an incision in the seed pod by holding it in his left hand and drawing a knife about two-thirds around it about the center. Great care is taken not to cut the pod too deep lest the juice flow inside and be lost. The incisions are made in the evening, and the next morning the juice which exudes from the cut and is slightly hardened is carefully scraped off with a knife and placed on a poppy leaf held in the hand. The knife blade is moistened by being drawn through the mouth after each scraping, to prevent the opium from adhering to it. When as much of the drug has been collected as the leaf will hold, another leaf is placed on the top of the lump and it is placed in the shade for a few days to dry. The pieces vary in size from two ounces to over two pounds, depending upon the size of the leaf used for collecting the juice. The gathering of the juice of the plant must all be done in five to ten days, and the opium harvest is a busy time for the Asiatic farmer.

The yield of the drug varies, but an average crop is about five pounds to the acre, with about four bushels of poppy seed, which yields an oil worth two-thirds of the value of opium. The price of opium varies according to production and quality, but an average is three dollars per pound. Of course the farmer gets much less than this, for he must pay cost of transpor-

tation and commission to the exporter. After the crop has been gathered and the pieces have become sufficiently solid the opium is packed in cotton bags; these are sealed and placed in oblong baskets and sent to Smyrna and other ports on mules and camels. On arrival it is placed in cool warehouses, to prevent loss in weight before it is sold, where the bags are opened, the opium taken out and carefully examined by a public inspector. The inspection takes place in the presence of both the buyer and seller, the quality of the drug being determined by its appearance, color, odor and weight.* Three grades or qualities are made, and then it is closely packed in tin-lined boxes, which are hermetically sealed. Each box contains one hundred and fifty pounds of opium, and it is now ready for shipment to the Christian(?) nations of Europe and America, where millions of people are addicted to the terrible opium-eating habit. More than a third of a million pounds is brought to the United States annually.

The opium habit is most disastrous in its effects upon the human system. The will power is lost, the energy destroyed, business is neglected, and the victim becomes a moral imbecile and goes down to ruin. An authority on this subject says: "To break off the habit of opium-eating is exceedingly difficult, and can only be effected by actual external restraint, or by the strongest effort of a powerful will." The habit is of-

* Encyclopædia Britannica.

ten contracted by taking morphine or laudanum, extracts of opium, for pain. Once contracted, the habit soon becomes fixed, and finally destroys all semblance of manhood.

Passing by the poppy fields, the occasion of this digression, after a long ride the modern Turkish village of Eski-hissar is reached, which lies immediately in front of the ruins of Laodicea. It lies almost directly north of Mount Cadmus and overlooks the Mæander valley, and is in utter ruin and desolation. But the ruins, many of them, are in a good state of preservation, and give ample proof that here once stood a great commercial city. One of the striking features of the ruins is an immense aqueduct carried over a valley between the city and the mountain in the rear. It is said that the city contained three boundary stones, as it was located on the borders of the three ancient provinces of Phrygia, Caria and Lydia.

HISTORICAL.*

The earliest name of Laodicea was, according to Pliny, Diospolis and later it was called Rhoas. When Strabo lived and wrote the city was a great commercial center, being favorably situated on the great Euphrates caravan route. It was noted even at this early date for the sheep which fed on the plain about the city and for the fine quality of wool produced, which was considered superior to that even of Miletus.

Eight Greek cities bore the name of *Laodikeia* and

* Compiled from various sources by the author.

were founded or rebuilt and enlarged by the Seleucid kings of Syria. Seleucus, the founder of the dynasty, is said to have named five of them after his mother Laodice. Many other women of the family bore the same name which also passed into the family of the Pontic kings. We find a Laodicea on the river Lycus in the Mæander valley on the borders of Phrygia, Caria and Lydia, and this is the city in which our interest centers, because here was located the seventh of the churches of Asia. Another city of the same name was located on the borders of Phrygia, Lycaonia and Pisidia, a third in Pontus, a fourth on the coast of Syria, a fifth beside the Lebanon Mountains, and three others in the far east, Media, Persia and the lower Tigris valley. In the latter countries Greek civilization was swept away by Mohammedanism, after a century or two, and the last three cities were totally destroyed and entirely disappeared. The other five continued to grow and were important and flourishing cities during the Greek and Roman periods. Three of the five, the second, third and fourth, retain to the present day the ancient name under the different spellings, Ladik, Ladikiyeh, or Latakia.

Laodicea on the river Lycus was rebuilt and greatly enlarged by Antiochus II, 261–46 before Christ. He so thoroughly rebuilt the old town and made such a magnificent city, naming it after his wife Laodice, that he may be regarded as the founder of Laodicea. It attained its greatest importance under the Romans. They enlarged and strengthened it so that at the be-

ginning of the Christian era it was one of the most important cities in Phrygia.

It suffered severely during a siege by Mithridates, king of Pontus, who devastated it, but the fertility of the soil of the surrounding country and the enterprise and good fortune of some of its citizens were the means by which it again assumed greatness. It was rebuilt and adorned with many magnificent buildings. Though an inland town, it grew more potent than cities on the coast. Ancient writers who speak of it attest that it was an extensive and celebrated city, and its three spacious theaters and immense stadium, which was capable of holding thirty thousand spectators, give evidence of its ancient wealth and population.

There is now only a little Turkish village near the site of Laodicea, and the ruins are known to them as Eski-hissar, "the old castle." Although the place is now deserted and desolate and only the remains of departed splendor and greatness are to be seen, it retains an undying interest as one among the oldest homes of Christianity and as the seat of the lukewarm church so solemnly warned by the seer of Patmos. As before noted it is sixteen miles from Colosse and six from Hierapolis. In both these places there were also churches, as is evident from Paul's letter to the Colossians. Here then during the apostle's lifetime three churches had been organized in these three adjoining cities.

The site of the city was exceedingly favorable. It

was surrounded by rich alluvial hills, and the valleys of the Lycus and Mæander were rich and fertile. It was two miles south of the Lycus and nine miles east of the junction of this river with the Mæander. The great caravan road passed through Afamea to Laodicea. Then it forked, one branch going straight down the Mæander valley to Magnesia and thence north to Ephesus, a distance of ninety miles, and the other branch crossing the mountain by an easy pass to Philadelphia and the Hermus valley, Sardis, Thyatira, and at last reaching the city of Pergamos. Following the line of the route here described we have, in the order in which they are named in Revelation, the position of Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

This city, like Philadelphia, often suffered from earthquakes, but being rich it was restored by its own citizens, or by the munificence of the Roman emperors. At last their resources failed and the city, it is probable, early became a scene of ruin. About the year 1097 it was possessed by the Turks. In 1120 the Turks sacked some of the cities of Phrygia by the Mæander, but were defeated by the Emperor Corunenus, who took Laodicea and repaired or built anew its walls. About 1161 it again fell into the hands of the Turks. Many of the inhabitants were then killed, with their bishop, or carried with their cattle into captivity, by the Turkish Sultan. In 1190 the German Emperor, Frederick Barbarossa, going by Laodicea with his army toward Palestine on a crusade, was so kindly received that he knelt down and prayed for the

prosperity of the people. About 1196 Laodicea and the country round about, including the province, was dreadfully ravaged by the Turks. The Sultan, when the country was invaded by the Tartars in 1255 A. D., gave the city of Laodicea to the Romans, but they were not able to defend and keep the gift, and it finally came into the hands of the Turks, in a ruined state, where it has remained to the present time. To-day Laodicea is, as it has been for many centuries, a desolate ruin, "wretched and miserable, poor and naked."

The introduction of Christianity and the organization of the church in Laodicea occurred probably about A. D. 60. When the Epistle to the Colossians was written, A. D. 62–64, the church had been organized and the letter was read to the members. It is held by some authorities that the first Christian converts at Laodicea, as well as those at Colosse and Hierapolis, were the fruits of Paul's preaching. In support of this view it is claimed that the letter written to the Colossians, in which reference is made to the brethren at Laodicea and Hierapolis, is evidence that the writer must have visited the city of Colosse. If this can be sustained then it is not at all likely that Paul would have passed by such an important city as Laodicea when he was within a few miles of the place without visiting it and preaching the Gospel to the people. This view is disputed by some on the ground that in his letter to the Colossians the apostle says: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have

not seen my face in the flesh."* The phrase, "as many as have not seen my face in the flesh," is taken to mean that the brethren at Colosse and Laodicea had never seen the writer face to face. It does not, it seems to me, prove that Paul had not been to these places. He might have preached in both cities and assisted in organizing the churches, and yet some who had united with the church might not have seen his face; for without doubt many would have entered the fold of Christ after the great missionary had left the city. The language shows the great concern the apostle had for all who had accepted Christ, not only for those with whom he was personally acquainted, but for those also whose faces he had never seen. All alike were exposed to temptation and danger, and he was full of love and sympathy for all.

As to the progress of the church in Laodicea the records are silent. We have Paul's allusion to it in his letter, and then we hear nothing further of it until the solemn message of warning comes to the Laodiceans from Patmos. The city grew in wealth and its inhabitants were given to dissipation and pleasure seeking. The church, surrounded by these influences, became lukewarm and drifted rapidly worldward. Thirty-five years after Paul had written of his "great conflict for them at Laodicea" the church had become cold and indifferent, and the apostle's concern and great mental conflict for its spiritual welfare was, with the lapse of these few years, shown not to have been without cause.

* Col. 2: 1.

The message to the church of the Laodiceans sets forth a condition that is in full harmony with the historical facts concerning the city in which it was located, and the ruins, as they are to be seen to-day, bear evidence to the truthfulness of the Scripture. The massive ruins indicate great wealth and a disposition on the part of the builders to make a great show and a lavish display. The remains of sumptuous buildings and great theaters show that the people lived with every luxury that wealth could purchase. Then, too, we know that the ancient city was a great commercial center. It was favorably located for carrying on a great trade and was surrounded with a rich and fertile country which produced abundant harvests and made the farmers wealthy. Poverty and want were unknown to the people of Laodicea when the message was sent to the church from Patmos. The merchants in the city, the farmers in the country, and the laborers in both had great abundance and were "rich, and increased with goods."

Keeping the foregoing condition of the inhabitants of Laodicea in mind, let us examine briefly the message to the church. "Because thou sayest, I am rich, and increased with goods, and have need of nothing," are the words used to express the opinion the church had of herself. In it is the idea of self-sufficiency begotten of great wealth. We have all we need, and all we want. Our farms yield abundantly and our merchandise brings us large profits. What need have we of more? It is the old story of "Soul, thou hast much

goods laid up for many years; take thine ease, eat, drink, and be merry."* The very words have in them the arrogancy of great wealth, and the church at Laodicea was going rapidly in the direction that would soon end in her being swallowed up by the deceitfulness of riches.

But while the Laodiceans looked upon the outer, Christ looked on the inner, and he saw their real condition. In his estimation their money and much goods did not count. These things were without value to him who died on the cross. He knew how the church was stricken with spiritual blindness and spiritual poverty, the worst forms of blindness and poverty that come to the professed Christians. He saw all this, and the words sent to the church through the beloved John give the real condition as seen by him: "Thou art wretched, and miserable, and poor, and blind, and naked." This was all bad enough, but worse still, "thou knowest not" that thou art thus miserable, blind and naked. How blinding is the riches of this world! Abundance of money has ruined thousands of souls, and in the judgment day a great wail will come up from many of the lost, the burden of which will be, too much money! too much money!

The words of censure are spoken, the warning is given, "I will spue thee out of my mouth," and then comes from the merciful heart of the Lord in pity for the blind, naked, miserable church the loving words of counsel, and call to repentance: "I counsel thee to

* Luke 12: 19.

Ruins of Laodicea.

See page 291

buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Did the church at Laodicea hear and heed these words? The presumption is that she did not, for nothing but desolate ruins mark the site where the proud church once stood.

It will be noted that the Laodiceans were counseled to buy "white raiment." Reference is doubtless here made, in a spiritual sense however, to the fact that one source of the great wealth of Laodicea was sheep, "which produced fleeces exceeding Milesian wool in fineness and softness, and the jetty blackness of the raven in color. A part of their wealth was in their glossy black raiment, which they were counseled to exchange for the white garments of pure and spotless lives.

The ruins at Laodicea, as already noted, are quite extensive and we look at them as they have appeared to travelers who have visited them during the present century. The photogravure on page 289 gives a view of a portion of what now remains at the ancient city. The ruins at the right are said to be what is left of the ancient church which was built in the fourth century. The mountain range forms the background of the picture, while the foreground is covered with ruins of former wealth and greatness. It is in every sense of the word a picture of desolation. Emerson, who visited the place, gives his impressions in these words:

"The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion are the tones of the muezzin, whose voice from the distant village proclaims the ascendency of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail to enliven its decay; while the former sits in widowed loneliness, its walls are grass grown, its temples desolate, its very name has perished. . . . We preferred hastening on, to a farther delay in that melancholy spot, where everything whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of time exulting over the destruction of man and his proudest monuments."

Dr. Chandler spent some time among the ruins of Laodicea. He describes the remains of an immense "amphitheater oblong in form and containing an area of more than a thousand square feet with many of the seats still remaining. At the west end there was a wide vaulted passage, designed for horses and chariots, about one hundred and forty feet long. The entrance from without is choked up, except a small aperture at which the light enters: and the soil has risen above the imposts of the interior arch. This has an inscription on the mouldings, in large characters in Greek, which may be thus translated, 'To the Emperor Titus Cæsar Augustus Vespasian, seven times consul, son of the Emperor the god Vespasian, and to the

people.' The amphitheater bears the date corresponding to A. D. 79.

"On the north side of the amphitheater, toward the west end, are the ruins of an extensive edifice. They consist of many piers and arches of stone, with pedestals and marble fragments. At the west end lies a large stone, with this inscription, 'The people of the city has erected this to Ased, a man of sanctity and piety, and recorder for life, on account of his service to his country.' From this ruin looking south is the concert or musical theater known as the Odeon, which faced to the south. The seats remain in the side of the hill, but the stage lies in a confused heap. The entire structure was built of marble, and sculpture had been lavished upon it, which partook less of Greek taste than Roman magnificence.

"Beyond the theater are some marble arches standing, with pieces of massive wall, which are supposed to have formed a part of the gymnasium. This structure with a small one near by had been thrown down by an earthquake and rebuilt. This form of calamity was very common in Laodicea. Westward from the gymnasium are three marble arches crossing the dry valley as a bridge. Many traces of the city wall may be seen, with broken columns and pieces of marble used in later repairs. Within the whole surface is strewed with pedestals and fragments. The luxury of the citizens may be inferred from their sumptuous buildings, and from two large theaters in the side of the hill fronting northward and westward; each with

its seats rising in numerous rows one above another. The travelers in 1705 found a broken statue at the entrance of the former; and on one of the seats the words 'of Zeno.' Beneath the hill, on the north, are stone sarcophagi, broken, subverted, or sunk in the ground."

The utter ruin, desolation and loneliness of Laodicea has been remarked upon by all who have visited the place. One says that it is utterly desolate, without a single inhabitant except the wolves, jackals and foxes that prowl among its ruins, or the wandering Turcomans who sometimes pitch their tents in the spacious but lonely amphitheater. Another remarks, not a single Christian resides at Laodicea, which is even more desolate and solitary than Ephesus. The latter city has a prospect of a rolling sea or a whitening sail to enliven its decay; the former sits in widowed loneliness. Its temples are desolate, and the stately edifices of ancient Laodicea are now peopled by wolves and jackals. The prayers coming from the Mohammedan mosque are the only prayers heard near the yet splendid ruins of the city, on which the prophetic denunciation seems to have been fully executed, in its utter rejection as a church.

There are, as Col. Lake observes, "few ancient cities more likely than Laodicea to preserve many curious remains of antiquity beneath the surface of the soil. Its opulence, and the earthquakes to which it was subject, render it probable that many valuable works of art were buried beneath the ruins of public and private

edifices." The excavator would doubtless find a rich field of operation at the ruins of Laodicea, and in addition to the works of art that might be discovered and restored, no doubt some things referring to the church of the Laodiceans might be brought to light. It is to be hoped that the day will come when such excavations will be made.

Lemley refers to the ruins of the Christian church in these words: "One thing strikes us very forcibly as we stand in front of this fallen church, with the open page of its remarkable history before us, and that is, the great theater, capable of seating twenty thousand is hardly a stone's throw from it. To such a church a night at the theater was more in accord with its avowed characteristics than the visiting of the sick, the sheltering of the fatherless, or the ministration of love to the widow in her affliction. Well, the church is in ruins, but, thank God, the devil does not have it always his own way, the theater is also in ruins. If the voice of prayer is no more heard in this sanctuary, neither is the applause in the theater yonder."

The extracts here given from various authors give us a view of the Laodicea of to-day. Once it was a prosperous city with magnificent buildings and a rich, pleasure-loving population. Now it is a mass of desolate ruins. Once a church having the true faith worshiped within its walls, and was faithful for a time, to its Great Head the Lord Jesus Christ. But it fell into pride and was swallowed up by the deceitfulness of riches and destroyed by its own arrogance. Its name

is only a reminiscence of the past, and a warning for the future. The thought is a sad one and we turn away from the contemplation of the ancient church of the Laodiceans with sorrow. She knew not the day of her visitation and repented not when the voice of warning came to her. She knew not in her blindness that she was wretched, miserable, poor, blind and naked. We leave her in absolute ruin and in deep desolation, and from the ruined walls that once resounded with the praise of God there comes to us with all the force and power of a prophetic warning, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Civil Affairs.	*Date.*	*Ecclesiastical Leaders.*	*Works current before the end of the Period.*	*Historians and Historical References.*
		Cerinth, fl.	Canonical Writings, Epistles of S. Clement and Ignatius (Syriac and Short Greek), *Pastor of Hermas*, *First Apology* and *Dialogue* of Justin Martyr.	Hegesippus, Irenæus, Hippolytus, Eusebius, Epiphanius.
Trajan.				
.....	100	.....		
Pliny.				
.....	110	.....		
Hadrian.		Ignatius, m.		
.....	120	.....		
.....	130	.....		
Antonius Pius.				
.....	140	.....		
		Marcion, fl. Montanus, fl.		
.....	150	.....	Martyrdom of Polycarp. Melito. Appollinaris, Athenagoras. Tertullian's and Irenæus' earlier works.	
		Justin, m. Anicetus.		
.....	160	.....		
M. Aurelius.		Melito of Sardis. Polycarp, m.		
.....	170	.....		
		Pothinus, m. Athenagoras.		
Commodus.	180	Hegesippus.		
		Polycrates, fl.		
.....	190	.....		
Severus.		Tertullian, fl. Victor.		
.....	200	Irenæus, fl.		
		Zephyrinus.		

INDEX.

Acropolis of Pergamos 153
Acropolis of Pergamos, view from the 158
Acropolis of Sardis 218, 222
Ajalon, plain of 23
Aleppo 39
Aleppo Button, the 39
Ambition, evils resulting from 148
American, an ignorant 23
Antioch, arrival at 35
Antioch captured by the Mohammedans 37
Antioch, church at 36
Antioch, earthquakes at 37
Antioch, preaching in 36
Antioch, ruins of 38
Antioch, wickedness of 35
Archbishop of Smyrna, letter from 125
Archbishop of Smyrna, visit to 119-125
Baptism in the Greek church 16, 252
Bathing hands and face 266
Beth-horon 22
Beyrut 34
Books of magic burned 60
Camels 55
Carriage ride, a 20
Carving, novel way of 135
Christianity, introduction of in Asia Minor 149
Church at Ephesus, when built 73
Church at Philadelphia, founding of the 241
Church at Philadelphia, ruins of a 247
Church at Smyrna 100
Church of St. John at Pergamos 153
Cloud, a small 31
Colosse, ruins of 275

Colosse, location of 278
Colossians, Paul's letter to the 277
Coos 46
Council at Ephesus 91
Crœsus 211
Columns at Sardis 224

Danger, our 187
Dangerous traveling 160
Demetrius the silversmith 61
Diana, supposed origin of 57
Diana, worship of 58
Dragoman, our old 94

Earthquakes at Laodicea 284
Earthquakes at Philadelphia 240
Englishman's views, an, of Turkish rule 234
Ephesus 51
Ephesus, Christian church at 66
Ephesus, destruction of 67
Ephesus, history of 56, 61
Ephesus, Paul at 61
Ephesus, ruins of 68
Ephesus, ruins of church at 72
Ephesus, Temple of Diana at 56
Ephesus, wealth of 58
Excavations at Pergamos 159

Feet-washing in the Greek church 17, 255
Feet-washing, our Savior's example 266
First church of Asia 87
First love lost 91
Flowers by the wayside 22
Fruits 54

Gibbon's testimony 262
Gospel, when preached at Smyrna 98
Greek Christians, visiting 136
Greek priests 265

Haifa 30
Hermus valley, the 257
Holy Kiss in the Greek church 18, 256

Idolatry to-day 202

Jerusalem, desolation of 13
Jerusalem, leaving 13
Jerusalem to Joppa 20
John banished to Patmos 99
Joppa, arrival at 25
Joppa, leaving 26

Kirjath-jearim 21

Laodicea, sketch of 281–283
Laodicean church, progress of 286
Laodicean church, defect of the 287
Laodicea, ruins at 291–295
Lepers 24
Lodging with Greek Christians 135, 247
Love feast in the Greek church 17

Mæander valley, the 274
Meles, valley of 54
Missionaries at Ephesus 82
Missionary work, good field for 136
Mohammedan creed, the 192
Mount Carmel 30
Mount Carmel, Elijah at 30, 31
Mountains of Lebanon 34
Mycenæ, arrival at 40
Mycenæ, Paul at 41
Mutability of earthly things 71, 81

Noonday lunch, a 22

Opium gathering 278
Opium habit, the 280

Patriarch of Jerusalem, visit to 14
Patriarch of Jerusalem, letter from 19
Palestine, leaving 29
Patmos 47
Patmos, description of 48
Patmos, John on 49
Patmos, reflections at 49
Paul at Ephesus 58, 80, 98

Paul's farewell to the elders at Ephesus 88
Paul's zeal 45
Paul, was he at Laodicea? 285
Pergamos 138
Pergamos, history of 143–147
Persecutions at Ephesus 78
Persecutions at Smyrna 101–109
Persecutions helpful to the church 111
Persecutions of the church at Pergamos 151
Persecutions of the church at Thyatira 166
Persecutions of the church in Gaul 168–185
Persecutions in all the churches 185
Phœnicia 32
Philadelphia more modern than the other cities 233
Philadelphia, our desire to visit 233
Philadelphia, location of 239
Philadelphia, founding of 240
Philadelphia, streets of 249
Philadelphia, wall of the city of 250
Philadelphia church, present condition of 256
Philadelphia, ruins of 259
Philadelphia as others see it 260–262
Plain of Sharon, desolation of 24
Polycarp, bishop at Smyrna 100
Polycarp, martyrdom of 101–109
Polycarp, when martyred 110
Prayer among the Moslems 193

Quay, the, at Smyrna 117

Ramleh 23
Reflections on leaving Ephesus 93
Rhodes 45
Rock, a riven 71
Rose of Sharon, the 22
Route of travel, the ordinary 22
Ruined cities, interest in visiting 206

Sad Thought, a 296
"Sailors' Rest" 95
Sardis, ruins of 207, 217

Sardis, sketch of 208–217
Sardis, solitude of 219
Sardis, ruined churches at 228
Sardis, modern 229
Sardis going worldward and the result 230
Scanderoon 38
School at Philadelphia 256
Seasick 44
Shepherds and sheep 54
Smyrna, arrival at 50
Smyrna, landing at 94
Smyrna, streets of 95
Smyrna, sketch of 96
Smyrna, restoration of by Alexander the Great 97
Smyrna separates from the church of Rome 112
Smyrna, vicissitudes of 112
Smyrna, prosperity of 118
Smyrna, leaving 127
Smyrna & Cassaba Railway 130
Smyrna to Laodicea 274
Soma to Pergamos 138
Stadium at Ephesus, ruins of 78
Stadium at Sardis 227
Stork, the 248
Storm, a 44

Tarsus 41
Tarsus, sketch of 42
Temple of Diana, ruins of 73
Theater at Ephesus 80
Thyatira, situation of 163
Thyatira, sketch of 163–166
Thyatira, modern 187–191
Thyatira, population of 191
Thyatira, ruins of 197
Thyatira, message to 198
Thyatira to Sardis 204
Turkish monetary system, the 128
Turkish names 131

Turkish mail agent, a 133
Turkish khan, the 135
Turkish women 204
Turkish justice 236
Tyre and Sidon 32
Tyre, prophecy against 32
Tyre, destruction of 33
Tyre at present 34
Unpleasant experience, an 269

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